

CHRISTIANS AND JEWS FACING FEARS OF IDENTITY LOSS
IN A SHARED WORSHIP SPACE

By

David J. Vidal

A DEMONSTRATION PROJECT

Submitted to
New York Theological Seminary
In partial fulfillment of the requirements for the
degree of

DOCTOR OF MINISTRY

New York, New York

2016

Copyright
David J. Vidal
2016

ABSTRACT

CHRISTIANS AND JEWS FACING FEARS OF IDENTITY LOSS IN A SHARED WORSHIP SPACE

By

David J. Vidal

Struggling West End Presbyterian in New York City and surging Congregation Romemu share the same roof but not the same religious identity or sense of future. As the space needs of one help the financial survival of the other, new issues arise of what is negotiable, of what is sacred and is not, and of how space-use decisions open borders of trust or erect borders of fear. Can the surging Jewish congregation and the Presbyterian congregation meet on an equal footing to shape a new common future? Five actions define the challenge this collaboration faced: Sensing the future; Sharing the same roof; Affirming religious identity and setting; Deciding on the relationship as well as the space; Negotiating the sacred and the not sacred.

For most of their Common Era, Christianity and Judaism have existed in estrangement from each other. It was in the wake of the pandemic of Holocaust murders that a new era in Christian-Jewish engagement emerged and a space-sharing imagination saw sunlight. It is not necessarily major theologies that drive the day-to-day dealings of one group with the other. Yet the themes that define the day-to-day relationship contain theological dimensions. The relationship theme of affirming religious identity echoes theological issues of chosenness, election, separation, Calvinism, and predestination. The relationship theme of deciding on the relationship opens up to theological issues of covenants of works or of grace; works righteousness and salvation; the Mosaic distinction or Incarnation Christology; federal theology and supersessionism. The relationship theme

of negotiating the sacred and the not sacred contains theological themes on holiness, particularity, and universalism, exile and homelessness, faith, responsibility and welcome. The experience of West End-Romemu shows that in the real-live settings of multi-faith, space-sharing relationships there is no denominational statement or theological treatise that can of itself lead to a successful, local multifaith encounter. It is a labored task of practicing generosity and building trust across asymmetries of power, faith traditions, and vulnerabilities.

To my family and to the blessed memory of my parents who raised me in the Way,
the Rev. Jesus M. Vidal and Mrs. Ercira Mejia Vidal

Acknowledgments

My deepest appreciation to the leadership and worshippers of West End Presbyterian Church and Kehilat Romemu, and particularly to the Romemu Special Committee of the West End Session and to my site team participants. Their engagement with the issues in this work made this thesis possible.

Table of Contents

PART I.....	1
CHAPTER 1 INTRODUCTION	2
CHAPTER 2 THE SETTING	9
CHAPTER 3 PASSAGES AND DEVELOPMENTS OF THE WEST END-ROMEMU DEMONSTRATION PROJECT.....	13
Chart 1 List of Participants: West End Presbyterian Church (WEPC) and Kehilat Romemu (KR)	13
Chart 2 Annotated Chronology of the West End – Romemu Relationship.....	15
Genesis	16
Exodus: Sensing the Future	18
Chart 3 Current Romemu Requests Prepared for the WEPC Special Romemu Committee Meeting of 12-29-14 with KR Leadership.....	24
Leviticus: Sharing the Same Roof.....	24
Chart 4 Summary of Participant Evaluations of 2014 Christian-Jewish Relations at West End Series.....	28
Numbers: Affirming Religious Identity and Setting	29
Deuteronomy (1): Deciding for the relationship as well as the space.....	31
Deuteronomy (2): Bordering the Promised Land, Negotiating the Sacred and the Rest.....	34
PART II.....	40
CHAPTER 4 THE MODERN STORY OF CHRISTIANS AND JEWS SHARING WORSHIP SPACE: CASES AND ANALYSIS	41
Sensing the Future	56
Sharing the Same Roof.....	56
Affirming Religious Identity and Setting	57
Deciding on the Relationship as Well as the Space	57
Negotiating the Sacred and the not Sacred.....	58
Chart 5 Christian-Jewish Space –Sharing Collaborations in the United States	63
Chart 6 Phases and Issues in Christian-Jewish Space Sharing Relationships	64
PART III	65
CHAPTER 5 THE REFORMED PRESBYTERIAN TRADITION AND JUDAISM: BIBLICAL AND THEOLOGICAL PERSPECTIVES	66

Genesis <i>Bereishit</i>	66
Exodus <i>Shemoth</i>	80
Chart 7 Reformed Presbyterianism and Judaism: Biblical and Theological Perspectives	87
Leviticus <i>Vayikra</i>	97
Chart 8 The Christian-Jewish Relationship Triangle	112
Chart 9 Theological Insights on the Christian-Jewish Relationship Triangle	113
Numbers <i>Be-Midbar</i>	136
Deuteronomy <i>Devarim</i>	145
PART IV	164
CHAPTER 6 SUMMARY AND CONCLUSIONS: DEMONSTRATION PROJECT	165
APPENDICES	171
APPENDIX A DEMONSTRATION PROJECT PROPOSAL	172
APPENDIX B CHRISTIAN-JEWISH RELATIONS AT WEST END PRESBYTERIAN CHURCH INTRODUCTION AND OVERVIEW	218
APPENDIX C CHRISTIAN-JEWISH RELATIONS AT WEST END PRESBYTERIAN CHURCH ANTI-SEMITISM, THE SHOAH, AND THE MEANING OF ISRAEL	232
APPENDIX D CHRISTIAN-JEWISH RELATIONS AT WEST END PRESBYTERIAN CHURCH THE REFORM PRESBYTERIAN TRADITION AND JUDAISM.....	246
APPENDIX E EVALUATION FORM	260
APPENDIX F SUMMARY RESULTS	262
APPENDIX G SHARING PUBLIC SPACE.....	263
APPENDIX H TO DO THE WILL OF OUR FATHER IN HEAVEN: TOWARD A PARTNERSHIP BETWEEN JEWS AND CHRISTIANS.....	266
BIBLIOGRAPHY	269

PART I

CHAPTER 1 INTRODUCTION

El Barrio was a brief stint and my American genesis. My Puerto Rican father drilled a number into us—I was six and the oldest of six—and it still reverberates with me as the first, best words of English I remember: Atwater 9-8062, a number to repeat if ever any of us got lost. We had come to East Harlem in 1953 from Bayamon with the largest migration in any one year of Puerto Ricans to New York City then known. We came because he brought us; and he came in the manner of the missionary he had been in Santo Domingo—where he had met and married my Dominican mother—to pastor a church in a burgeoning community. We were all learning a new sense of place. For us children at least, our identities were being remolded and it all seemed very exciting to be in this new land. But, within a year or so his eyesight was gone, robbed by illness and negligent municipal hospital care. No more church to pastor, no more apartment home for the pastor and family and the unsettling experience of a momentary sense of exile from a congregation whose name was La Casa de Dios—the House of God. We must move. The Housing Authority sends us deep into the heart of Brooklyn, where we become the first tenants in a brand new project, my home for the next ten years: Bedford-Stuyvesant. We have gone on welfare because father's illness required it. It was not required that we be defeated by it and we were not. Simply a matter of making it through the minefields of our ghetto, as our predominantly African-American and Latino neighborhood was coming to be called. Past P.S. 21 and J.H.S. 35 into and out of Franklin K. Lane H.S.

Maybe beyond. As my father's seeing eye son I learn the subways and he keeps on preaching throughout Spanish-speaking churches and I learn of my community; to hold it dear and to persevere. Princeton happened in 1964. You look very different, America. A background of dual cultures whetted my appetite for more and as a junior there I went off to Paris on the first flight anywhere since coming from Bayamon. I was in Romance Languages and Literatures and this was the trip that shaped my life from then on. Princeton gave me French, Portuguese and some German, in addition to my Spanish. Cum laude. Fulbright Scholar in Venezuela. Eager to absorb more, I become a reporter. From the Caracas Daily Journal to the Associated Press there, back home with them in New York, then on to Sao Paulo and Brasilia as correspondent, where *The New York Times* is to notice and subsequently hire me. My family went off welfare and purchased a home in Queens. Father, mother and my closest sister have died, but other siblings live, each in their own owner-occupied residences. I have married a beautiful Brazilian who gave me a beautiful daughter. I wrote about people and specifically my own people, and in that process created an archive of 1980s and earlier life among Puerto Rican and other Latino New Yorkers that became virtually the sole file of that activity for *The New York Times*. Having been reared and been grounded in Scripture in church and at home, I valued and knew the power of words. It was my intention to write and rewrite our community's history and I did so, publishing a series on "Living in Two Cultures: Hispanic New Yorkers," which ran on the front pages of the Times during four days in May 1980.¹ It was something of a family project because two of my sisters were volunteer organizers of a field staff of dozens of interviewers who fanned out to talk to

¹ David J. Vidal, "Living in Two Cultures: Hispanic New Yorkers," *The New York Times*, May 1980.

more than 500 people across the city. It feels great to have been there at this beginning and to have begun the beginning where I could.

From the '80s, through the '90s and into the '00s, this pattern of experiencing living as multiple awareness remained: Spanish and English, Latino and Black, knowing titular poverty and still accessing high educational privilege, and later a measure of professional standing and respectable means. As it turned out, I was always migrating across borders, personally, and professionally, and now theologically in the multifaith D.Min. track at NYTS. Language borders and social borders too: Bayamon and New York, Paris, Rio, and Brasilia as well; pretty much across the whole world during the professional period that concluded in my final position before retirement at The Conference Board in 2012. There, I had been in charge of another form of border crossing: leading and organizing discussions and research for executives of leading US and foreign corporations on the emerging new strategy ideas of corporate social responsibility and sustainability. Companies were being compelled by new social expectations to address concerns of society that had been given voice outside company offices, frequently by NGOs. Translation between the sometimes conflicting languages of business and of civil society was necessary through writings, meetings, presentations and discussions at events and conferences on every continent; my team and I were among the translators. Previously, I had been given the opportunity to establish a process and a meetings program addressing diversity at the Council on Foreign Relations.² That too, broke walls, by putting that issue of the valuing of difference on the agenda of an institution with enormous agenda-setting influence itself. Years later, in the D.Min.

² David J. Vidal, *Defining the National Interest: Minorities and US Foreign Policy in the 21st Century*, *Conference Report* (New York: Council on Foreign Relations, 1996).

course of Rabbi Justus Baird that I would be taking at NYTS, I was to read about this in the bold and insightful book, *The Dignity of Difference* written by the Chief Rabbi of Britain and the Commonwealth, Jonathan Sacks (later Lord Rabbi and member of the House of Lords).

As a corporate giving officer and the head of a company foundation during the mid-'80s, I had also learned to straddle the worlds of non-profit and for-profit enterprises. Now, as I embrace the vision of a D.Min. project, it is all very clear. My entire personal and professional trajectory *is* the setting from which this project launches. I know something about being at home in foreign surroundings or feeling in exile in them. It is what I have practiced and experienced all of my life. I know something about differences in meaning within and across languages, ethnicities and cultures because that is where I have lived and that is what defines my core. I know something about Protestant Christian congregational settings because that is where my parents introduced me to community and to service of community. I know something about moving from a sense of exile to a sense of home, about evoking praise in a foreign language in a new land, because that is how I grew up in a Spanish-speaking congregation.

And now, my bilingual English-Spanish Presbyterian home congregation is host to a Renewal Judaism group that worships in English and Hebrew. They are seeking near-term stability, and perhaps a permanent home. It seems as if both groups are being called. It is a call to cross the borders that our traditions have set up between us and that we have wrapped into what each group considers sacred to its self-understanding. Some of this exists in our hearts and minds; some is contained in the symbols, images and iconography of the 126-year-old church. We have heard a call to journey forward

together to a new place, and it has the ring of migration that is so familiar to me. It is appropriate that at this point in my migration-enriched life I have the privilege to engage with one more set of people, language, experience and culture that are on the move. This time, the effort not only seeks to find what makes a place a “home,” but also what makes it sacred to two distinct groups who are discovering themselves and their religious identities at a new frontier.

It was on the frontier of New York City that West End church would become the largest Presbyterian body in the city in the sixteenth year of its existence. And, it was in the 98th year of its existence, in 1986, when I first came to visit and my personal journey was joined to its. Initially, West End was a Sunday School housed in a prefabricated “little tin chapel” that opened in 1887. Then, it became a church in 1888. Within three years the present building was erected on Amsterdam Avenue and West 105th Street on the Upper West Side of Manhattan. Built with Romanesque and Italian Renaissance features, the edifice was consecrated at a ceremony on April 11, 1892 with a membership roll of 648 names and a seating capacity of 1,100. It was the first pastor of West End, the Rev. John Balcom Shaw, who had said it was located in a neighborhood “which I had come to regard as little less than a howling wilderness, inhabited mostly by ‘shantyites’ and goats.”³ Nearly five generations later, in 2006, church member and architecture student George Voorhis agreed: “Indeed, to settle in the Broadway area between 100th and 110th Streets in the late 1880s was to be a true pioneer on the expanding urban

³ West End Presbyterian Church, “Our History,” <http://westendchurchnyc.org/our-history> (accessed November 30, 2014).

landscape. Rev. Shaw's allusion to a 'howling wilderness' is actually quite accurate.”⁴

Of the church building, Voorhis noted that “the overall tone of the design is classical, refined and dignified—as if to embody the best of millennia of Mediterranean Christian cultures on a corner of, in 1891, the northern-most frontier of the rapidly expanding metropolis.” The church website cites a 1904 article in the New York Herald saying that:

The Church . . . was organized only sixteen years ago with 69 members, and now numbers 1,864 communicants. In the sixteen years 2,996 persons have been received into membership. The Sunday School has shown corresponding growth and now numbers 1,366 pupils and teachers. Their property, worth \$300,000 entirely free of debt, supports seven home and foreign missionaries, and carries on extensive sociological work . . . It is the largest of the Presbyterian body in New York and the fifth largest in the country.⁵

Today, West End—a name shared with four other Presbyterian groups in this country—has a mission statement saying “we believe that in the 125-year history of West End Presbyterian Church, God has charged our congregation to be inclusive, forward-thinking, generous of spirit, and supportive of the community. The purpose of West End Presbyterian Church is to share the message and promise of Jesus Christ with the people of the world and particularly the people of this neighborhood, and to serve as a place where all can praise God?”⁶

In 2012, the median membership of U.S. Presbyterian churches was 89. That year, Manhattan's West End reported 67 members. That was about half the 130 members of

⁴ George Voorhis, “Architectural History and Analysis of the West End Presbyterian Church in the City of New York, Henry F. Kilburn, Architect,” Submitted for the Columbia University Course “Architectural History of New York,” Professor Donald Martin Reynolds, December 16, 1993; Preface and Appendices F and G added February 2006.

⁵ West End Presbyterian Church, “Our History.”

⁶ West End Presbyterian Church, “Our Mission Statement,” <http://westendchurchnyc.org/mission/> (accessed November 30, 2014).

2003, and virtually the same as its founding number of 69 members in 1888.⁷ The same 2012 report said there are 10,262 Presbyterian congregations with 1.8 million members in the U.S. Of these, the fifth largest—what West End was with 1,864 members in 1904—now has 4,760 members and is in Prairie Village, Kansas. Peachtree Presbyterian in Atlanta, Georgia is the largest of all with 6,940 members.⁸ West End’s inflection point from the membership highs of its first few decades happened after World War I, when many of the brownstone houses in its expanding neighborhood were replaced by six-story-and-higher apartment buildings. Many new residents were adherents of other traditions. The membership of the church began to decline. Gradually, the preponderance of support shifted from a base of member gifts to drawdowns from declining endowments and the income from the space sharing arrangements of the present. Of these, the most significant is the one with Kehilat Romemu, the formal legal name of a Renewal Judaism congregation that first began worshipping in the West End space five years ago, in 2009.

As it perseveres into its 127th year, West End is at the edge of another frontier but not sure it is stepping into a Promised Land. How can it be “inclusive, forward-thinking, generous of spirit, and supportive of the community” in a multi-faith setting right under its own roof? How can it “share the message and promise of Jesus Christ with the people of the world and particularly the people of this neighborhood, and to serve as a place where all can praise God?” How will this be achieved when the guest congregation it houses has it vastly outnumbered, and is as committed to the “Old Testament” as West End is to the “New”?

⁷ At the end of 2014, West End’s accounting of itself listed a roster of 80 members.

⁸ Research Services, Presbyterian Church (U.S.A.), “Comparative Statistics 2012” (Louisville, KY: Presbyterian Mission Agency, 2013), 10.

CHAPTER 2 THE SETTING

In September 2013, *The Jewish Daily Forward* carried an online article titled: “Romemu’s Popular Rabbi and New Age Prayer Brings Growth — and Challenges. Can Upper West Side Congregation Handle Success?” The article quoted Rabbi David Ingber as saying:

“We’re trying to build the 21st-century synagogue and an expanded conversation about what the ultimate aim of a synagogue is,” explained Ingber, founder and spiritual director of Romemu. “It’s not just about Jewish identity, it’s about human flourishing.” [The reporter, Anne Cohen, went on to say]: But this impressive growth comes with challenges, foremost of which is financial stability. Though a concern for any congregation, planning for sustainability is all the more important for a synagogue whose numbers include a sizable population of unaffiliated and younger Jews unaccustomed to financial contribution in return for a Jewish experience. The expansion is also challenging the congregation to find a balance between the intimate and personal setting provided in the early days and the growing diversity of its members. This diversity prompts another set of issues, namely how to guarantee a Jewish future for members who come from a wide spectrum of religious observances and Jewish knowledge.⁹

What the article did not address was another challenge that is just as significant, if not more so. The Jewish congregation, which is a Renewal Judaism group, has a Presbyterian building owner for a host. The challenge that emerges is this: Is there a place where the surging 500-plus members Jewish congregation and the Presbyterian congregation with a last official roster of 67 in 2012—and 80 in 2014—can meet on an

⁹ Anne Cohen, “Romemu’s Popular Rabbi and New Age Prayer Brings Growth – and Challenges,” *Jewish Daily Forward*, September 27, 2013.

equal footing to shape a new common future? Can they create a joint-use worship space that is sacred from the perspective of either tradition? If so, what are the barriers that need to be overcome and how do both groups go about getting there? (Clarity, Intentions, Interfaith, Critical, Creativity, Commitments, Caution are words that have already surfaced in preliminary discussion in the Presbyterian group.) What are the civil and institutional issues in play and what do both sides need to change to find that sacred common space? One goal has to be to increase each other's level of comfort and knowledge about the other, thereby increasing trust. Unlike Romemu, West End is part of a larger structure. The Presbytery must approve any substantive vision concerning closer collaboration with Romemu, and West End must complete many procedural steps along that path. Then there is the convincing of members of both congregations who will need to adjust their visions of separate futures into a vision of shared destinies. Financial and space needs will also be factors shaping the future of whatever comes to be regarded as success or failure by both groups.

The relationship began six years ago with the shortest possible migration in a big city. The new, young kid-on-the-block Romemu literally moved across the street. It went from the southeast corner of W. 105th Street to the northeast corner-- where the elder West End stood in cruciform "oriented in ecclesiological correct form along an east-west axis." That is how architecture student Voorhis, had described it, noting also that the church's tower looked out "like a sentinel over the whole neighborhood." As Pastor Alistair Drummond recalled in an interview,¹⁰ word had spread that there was a new Jewish group meeting in the community under the leadership of a group of rabbis. It was

¹⁰ Alistair Drummond, interview by author, New York, December 5, 2014.

worshipping in a gym at the Grosvenor Neighborhood House YMCA, on the downtown side of the church block. A West End member who had a Jewish spouse visited and eventually reported that the group was quickly outgrowing its YMCA space. As a matter of helping out in the neighborhood, West End responded. A formal invitation approved by its governing board – the Session – was extended for Romemu to consider West End as an alternative meeting site. Romemu came, saw, accepted, and took up its new residence among the Presbyterian Christians. As a fee-paying arrangement it was additionally a welcome financial blessing to the church. At first, Romemu met there on alternate weekends, then on Fridays, then on Fridays and Saturdays, then in the parish house, then in the classrooms above it. The pews overflowed with families, young adults and visitors, and Romemu’s cup was truly running over. The almost entirely sung Romemu liturgy filled the sanctuary space with prayer and praise in Hebrew, a language never before echoed by the cavernous West End ceiling. By the time Rabbi David, who had emerged as the single rabbinic leader, came to inquire about a more enduring arrangement in mid-2013, the context had changed. The same West End member whose initiative led to that short urban migration said Rabbi David was told that Romemu was now the “Goliath” and West End the “David” in the relationship. “The only way this was going to work was to keep the cooperative attitude. I think they [Romemu] understood that in their heads. We have to work on getting it into their hearts,” the member wrote.¹¹

In December 2014 the issue of the identity of the building was joined at the level of the congregational leaderships. Romemu made it known it wants to see itself more identified by, and with, the building. West End is willing, up to a point. It worries that its

¹¹ Clerk of Session, WEPC, email to author, October 23, 2013.

127-year identity will be overrun by the guests; anxious to relieve their sense of impermanence, a mere five years into the guest-host relationship, an instant in historical time. Romemu also shelved an earlier plan for a multi-million-dollar building makeover. This made the church wonder how the desires for permanence are to be reconciled with this seeming evidence to the contrary. The Presbytery of New York City also has a say in any longer-term collaboration affecting the church property and its identity. Questions officials have already posed include: Will the agreements last? What happens if the current rabbi leaves? What if the church location becomes known as a Jewish site?

It is in this possible transition away from a tentative use of space by New York neighbors—crossing each other in the hallway but never really speaking to each other—that the unanticipated challenge of creating a multifaith, dual-identity worship space injects itself. Only if the neighbors discover a language to speak across their boundaries of faith and tradition can they set a home for the sacred together. Only if they encounter each other at this new frontier can they can give Block 1860, Lot # 1 in the City of New York an identity neither can fear losing.

CHAPTER 3
PASSAGES AND DEVELOPMENTS OF THE WEST END-ROMEMU
DEMONSTRATION PROJECT

Chart 1 List of Participants: West End Presbyterian Church (WEPC) and Kehilat Romemu (KR)

Clerk of Session-An officer of Session charged with drawing up the agenda and taking and distributing the minutes of Session meetings and actions.

Kehilat Romemu-A Jewish Renewal Congregation whose worship services and several programs are run out of the facilities of WEPC, to whom it pays fees. KR makes decisions through a governing board led by an elected President. KR's President, Executive Director, Director of Operations, and the Rabbi/Founder/Spiritual director are the most directly engaged in the relationship with WEPC. KR's governance includes five officers, a working board of 14 that looks after specific duties, and 13 at-large board members.

Moderator-The officiator at Session meetings. At WEPC this function is carried out by the Pastor. The Pastor is a voting member of the Session who is also referred to as the Teaching Elder (TE).

Presbytery-The regional body of ordained clergy and staff that oversees a body of churches in its area. In the Presbyterian system, clergy people are members not of the churches they pastor but of the presbyteries which oversee those churches. WEPC belongs to the Presbytery of New York City. The Presbytery has a Moderator and an Executive Presbyter as well as various committees.

Property Committee—A standing committee of the Session responsible for arrangements regarding the uses of the WEPC space by non-WEPC groups or organizations, fee-paying or not. As of June 2015 the list of space sharers at WEPC included ten regular groups including KR. This does not include neighborhood and out-of-town groups who are allowed short-term, episodic use of WEPC meeting or sleeping bag space.

Romemu Special Committee (RSC)—An ad hoc committee of the Session appointed to oversee and guide the overall relationship with Romemu on behalf of the Session and its various standing committees. The RSC came into being after it was realized that questions involving KR were falling between the cracks of the Sessions standing committee and meetings structure. A dedicated committee with a more holistic approach was named to address this. The person appointed to chair the committee was the author of this dissertation. In total, seven elders and the pastor constituted the committee.

Session—The governing body of WEPC, composed of elders elected annually by the congregation to serve three years in staggered terms. Elders are ordained to their roles by the congregation. The pastor at WEPC belongs to the session by virtue of being an installed Pastor. Session is structured in committees responsible for various aspects of administration and church life. Its members are also known as Ruling Elders, or RE's. At WEPC, there were ten members on the session as of June 2015.

West End Presbyterian Church— WEPC is part of the mainstream Protestant denomination called Presbyterian Church (U.S.A.), abbreviated as PC(USA). All references to Presbyterians in this monograph refer to this denomination and no other.

Initially a Sunday School housed in a prefabricated “little tin chapel” that opened in 1887, it became a church in 1888. Within three years the present building was erected on Amsterdam Avenue and West 105th Street on the Upper West Side of Manhattan, with Romanesque and Italian Renaissance features. West End’s inflection point from the membership highs of its first few decades happened after World War I, when many of the brownstone houses in its expanding neighborhood were replaced by six-story-and-higher apartment buildings. Gradually, the preponderance of support shifted from a base of member gifts to draw downs from declining endowments and the income from the space sharing arrangements of the present.

Chart 2 Annotated Chronology of the West End – Romemu Relationship

Year	Item	Comment
Y1 2009	Romemu accepts West End invitation to use its space for worship	A small Jewish community meeting in a YMCA neighborhood house moved across the street to the then 120- year old Presbyterian church
Y2 2010	An informal space use agreement develops with fees paid by KR to WEPC	The space sharing arrangement becomes the linchpin of the relationship through Y7.
Y3 2011	Romemu growth accelerates	West End continues relations with eventually space shares including KR
Y4 2012	Romemu shares a vision for a multi-year, multi-million-dollar building renovation and investment plan with WEPC	Romemu’s growth is creating more demand for use of space at WEPC. WEPC has other space sharers and is interested in a longer-term space-use arrangement if more of the existing space is to be used by KR.
Y5 2013	Jewish Daily Forward article in September says: “ <i>Romemu’s Popular Rabbi and New Age Prayer Brings Growth—and Challenges. Can Upper West Side Congregation Handle Success?</i> ” Long-term, multi-million dollar renovation project idea raised by KR. WEPC sets up the Romemu Special Committee	This was the peak year of expectation at WEPC that the future was about a long-term, building-use-based arrangement with KR. Resources and information were gathered with that in mind.
Y6 2014	A three-part summer study series on Christian-Jewish relations (Appendices B-D) is hosted at West End. A list of 18 items of concern to KR (Chart 3) is given to WEPC. Later, at year-end, WEPC learns that the long-term idea is off the table.	The historical and theological contexts of Christian-Jewish worship space collaboration begin to be addressed in a structured manner. However, it is the practicalities of the arrangement—as described in the list of 18 items—that are of immediate concern to KR
Y7 2015 The Present	WEPC grants “in principle” approval to all 18 items from KR; continues self-study on shared sacred worship spaces. Shavuot-Pentecost accommodation. AME shootings in South Carolina draw congregations closer. Learning journey to comparable shared sites and study of the sacred planned.	WEPC’s approval of the 18-point list marks a shift from a real estate to a relationship driven collaboration with KR. KR’s internal deliberations on the future appear to slow its processing of the WEPC response. Lacking a KR commitment to move forward jointly on the 18 items list, WEPC lacks a clear sense of where the future will lead both congregations.

Genesis¹²

On the first Thursday after Easter 2015 the Session of West End Presbyterian Church in New York City met in a regular monthly meeting. Over the years, Session had handled scores of requests for use of church space by outside groups. One month it could be Princeton students looking for a place to put down sleeping bags for a night. Another, it could be Presbyterians on a field trip from the south looking for cost-effective weekend shelter in the north. Such requests were almost always routinely approved.

But on this particular Thursday the routine broke and it gave Session pause. Romemu, a fast-growing Renewal Judaism congregation and a tenant of six years standing, requested the church's sanctuary for a Sunday. Normally, Romemu used the sanctuary for Shabbat services Friday evenings and Saturday mornings. Sunday was, of course, reserved for West End. This default separation of times and spaces created social distance. Questions of tolerance, coexistence and mutual respect stayed in the distance and the cultural tenet that "good fences make good neighbors" created real boundaries of perception out of the imaginary ones in the Frost poem.

An uncommon convergence of Jewish and Christian liturgical dates cracked those fences. Sunday, May 24, 2015 happened to be the fiftieth day after the first Seder of Passover. This was Shavuot for Jews, a commemoration of the giving of the Torah to Moses on Mt. Sinai and the birth of Judaism itself. It was also Pentecost for Christians, a commemoration of the giving of the Holy Spirit to believers gathered in Jerusalem and the day tradition upheld as the birth of the Church.

¹² The sequencing of a contemporary narrative to follow the narrative progression of the five books of Moses draws on the example of Esther Benbassa and Jean-Christophe Attias, *The Jew and the Other* (Ithaca, NY: Cornell University Press, 2004).

This clash of holy days was emblematic of the West End-Romemu reality. In the beginning, it was only about sharing uncontested space, and it was easy. Neither side even had to see the others' comings and goings. The fees Romemu paid provided an important contribution to the church budget. Romemu got access to an existing facility to grow into and now that growth exceeded both sides best laid plans. From a handful of faithful meeting in a YMCA neighborhood house across the street, it became a community of one thousand.

Now, the Shavuot-Pentecost dilemma confirmed that the road less traveled by these congregations was at a fork. One direction led toward to all-too-common New York landlord and New York tenant themes. Another opened a path only two could negotiate together, by creating spiritual and mental space for the other.

After some discussion, the Session reached a decision. "The question for Session is whether we might be prepared to make that sacrifice to accommodate them," an email sent in advance said. The response was affirmative. West End ceded its 11am Sunday worship time and space to Romemu. The Presbyterian service would occur later in the afternoon. This coincided with a regular 2pm service in Spanish which now became bilingual.

The majority vote in favor was not unanimous. Some had qualms that Sunday family times would be disrupted for West Enders. Also, that there would be insufficient time to decorate the sanctuary in the traditional red bunting of Pentecost. But the choice to accommodate Romemu prevailed.

How West End arrived at this point of accommodation is a story of a labored collaboration. Five actions define the challenge this collaboration faced:

- Sensing the future
- Sharing the same roof
- Affirming religious identity and setting
- Deciding on the relationship as well as the space
- Negotiating the sacred and the not sacred.

As in Genesis, the Christians and Jews of West End found themselves outside the perfection of Paradise, looking for the next best thing. They would need to work together toward a new and imperfect narrative on the Upper West Side.

Some of the ways their collaboration challenges played out follow.

Exodus: Sensing the Future

Toward the end of 2014 a shared reality concerning the key issues in the relationship came into view suddenly. It was Y7 by then. As the biblical year for completion, it stood as a hermeneutic of sacred texts. But it was not a lived reality for the Jewish and Christian leaders at West End. Lucidity about the future eluded both sides. A face-to-face dialogue finally began as 2014 ended. The positions were asymmetrical. West End had about 80 members. Romemu measured itself in families, and if they all came to temple at once, their numbers would reach 1,000. That was twelve and a half times bigger than West End.

This demographic imbalance drove the relationship and created pressure for more and more space to accommodate the Romemu-driven growth. It also prompted self-questioning within West End. Some felt unease the church was being “taken over,” bit by bit. If this continued, this fear thought, the roles would reverse and West End would become the guest in its own house. Still others worried the identity of the building would be confused. Was it Christian or was it Jewish? On the weekends, large movements of

people told the neighborhood something new was going on. Sure, there was a cross atop the building's tower, a reliable symbol for a Christian identity. But the facts on the ground made one wonder.

After Christmas and Hanukkah, the joining of leaderships met in this context on a Monday evening in December 2014. The meeting was pulled together on short order at the initiative of the Romemu Special Committee, an eight-member West End whose sole charge was to care for relations with Romemu. The motivation at hand was to clarify some news, only recently heard, that Romemu was backing out of an earlier proposal to work out a long-term, multi-year space-sharing agreement with the Church. This went against all the expectations the Church had held for most of the past year and came as a shock. Separately, the Property Committee had been sent a listing of items of concern and interest to Romemu. West End felt a need to talk and a sense of urgency to do so.

Romemu sent its board president and the rabbi who was its founder and spiritual director. West End sent the Pastor and nearly all the members of the Special Committee. An agenda was prepared and sent to attendees along with the contents of the Romemu list, which had been numbered to identify each of its 18 separate parts (Chart 3). Out of the 18, seven groups of related items were composed for better understanding, as follows:

- 6 Items sanctuary adaptations
- 3 items: external identity
- 2 Items space and times for programs outside sanctuary
- 2 items locating internal publicity
- 2 Items sanctuary maintenance
- 1 Overarching item on gaining sense of welcome and recognition
- 1 Item accessibility

The dialogue began with formalities around the agenda. Soon, it flowed into give-and-take as each side's attendees posed questions and obtained answers during ninety

minutes. The time spent made the nature and scopes of perspectives broaden significantly. Understandings based in the language of real estate receded, concerns about community grew. Words such as “lease,” “site,” and “purchase” succumbed to relational others such as “home,” “welcome,” and “together.” A new picture of a hybrid community was drawn, as the notes prepared by the Special Committee’s chair showed. The mixed character of this new breed was revealed through the contrasting voices of participants with views spanning eight categories of related items:

1. Time frames, referring to assumptions on length of commitment
2. Friction, referring to a tone between the two parties
3. Welcome, referring to an aspiration for a change in the tone above
4. The List, referring to Romemu’s agenda of issues (Chart 3)
5. The Lease, referring to an actual real estate agreement document
6. Logistics, referring to managerial and administrative choices
7. Building signs, referring to identity –affirming art
8. Communication, referring to interpreting the intention of the other

Views on each of these discussion categories are expanded upon below.

- **Time Frames:** The KR presence at WEPC has always been of a *transitional* nature. For the past six and one half years WEPC has been KR’s “home.” Year-to-year agreements have codified this relationship and we should expect that will continue as the current one expires in June 2015. That said, it is “hard to say” what WEPC can expect in terms of an ongoing relational timeline with KR. The long-term lease that had been raised at mid-year is no longer a KR priority. This is because KR is looking for ways to accommodate its future growth. Purchase of their own site is of more interest to potential donors than a large investment in a transitional WEPC space. In a similar vein, it was agreed to distinguish our understandings of the time it may take for a decision

to be made—for example the schedule of WEPC Session meetings—and the time needed to implement a task after an approval decision has been made.

- **Friction:** For reasons no one seems to have wanted but which still occurred, a certain amount of friction has come to be KR's perception of the relationship with WEPC. This makes KR ask itself: Why are we having such a hard time? And, it poses this question for us both: How are we going to work together? One of the reasons for the gulf may be that KR runs itself quicker than WEPC. WEPC governance slows them down. This can cause frustration and leave issues open-ended for too long. Concern was expressed by Romemu that for two peoples with such similarities in values and outlooks that we may have failed God in our dealings with each other. There is a need to understand the perspectives that are in play between the two and for KR; it is about generating energy in this place for KR. If the two congregations cannot agree on simple issues, how can they share space with an increased (KR) presence? The space itself could accommodate KR's growth needs, but the climate of friction they encounter holds them back.
- **Welcome:** The overriding concern of KR and the key driver of its activities in relation to the WEPC people and space is the idea of being welcomed and of being able to welcome KR congregants to this worship space. KR considers WEPC its home—no matter how transitional that may turn out to be—and while it is a home it ought to feel like more of one than it presently can. KR sees it as more of a question of hospitality and of ensuring the quality of its worship than of being co-equal with WEPC in a space that WEPC clearly controls. This hospitality issue was described as “the elephant in the sanctuary” question. It was agreed that taking an inverse approach to the welcome question—in other words, asking what might make either side feel unwelcome in the space—could usefully narrow down areas in need of further dialogue from those that could be resolved expeditiously. WEPC acknowledged that issues of culture and its differences are a cause of the differing perceptions of our groups. A practical problem for KR owed to

“thunderous” noise raining down on its third floor program space from the gym on the fourth floor above it.

- **The List:** The 18 items on the distributed list represent an accumulation of things and not a single “vote” by the KR board with “demands.” They represent different ways KR seeks to be recognizably present at WEPC for passersby as well as for the 700 or so people who come to its services. Specifics such as the removal of pews to generate space for Simchat Torah dancing have stalled for what to KR has been five years. But the real issue is how we both should re-imagine the use of the sanctuary space. Ditto with the sound system’s “permanence” in the pulpit area, which WEPC said was an issue not of principle but of how that space would remain accessible for WEPC use as well. It would help Session to see graphic portrayals or sketches of many of the proposed changes in the space. It was mutually agreed that the costs of items and how they would be paid for also needs to be addressed. Also, that the list should be reviewed from the perspective of how anything within it might make WEPC *less welcome* in its own space.
- **The Lease:** Previously, WEPC had received a “Non-Binding Letter of Intent to Lease” that was to be followed up with a full-blown, multi-year space sharing agreement. This idea has been put aside by KR in favor of a more dedicated effort to find space it can own. Because it can never aspire to own the WEPC space, KR’s donors do not consider a heavy, long-term investment with an equivalent agreement to be a good idea for KR. The KR leadership has responded to its donors’ concerns. That said, it may take years for an available site to be found, and depending on what happens, some manner of multiyear space agreement over a medium term could be revisited by KR. But that there was not much support within KR for a big expenditure when KR could not control the building or site of that expenditure.
- **Logistics:** Many items that could be seen as sources of contention over differing principles may be better served if viewed simply as a question of logistics and implementation. For example, how could the Jerusalem cross

above the pulpit be covered over? It does not concern the Rabbi but it does some of his congregants. WEPC is not opposed on principle but we do not know the “how” of doing that. There is no concern with WEPC depictions of the angels. WEPC recommended the coming together of our groups to gather and share ideas for solutions to these issues for which there is no principled obstacle, making the solutions “ours” for both groups.

- **Building Signs:** WEPC inquired, among other things, about the impact on our building’s exterior appearance of having too many banners give us a “UN” type of look. KR did not consider it had the sole right to an exterior banner. What they were looking for was a way for passersby to know that there is a synagogue inside this church as well.
- **Communication:** It was clear from our dialogue that we all have been experiencing gaps in communication—even in this small group and space—that we need to work on plugging. These gaps can also cause intentions to be read one way or another when the original facts could be to the contrary. It was suggested we need to find more regular means of communicating at this level to avoid creating these gaps and their potential for misunderstandings.

As a location map of the feelings, uncertainties and hopes in the relationship—particularly the pent-up perspective of the Jewish guests—this framework became a guiding agenda for what to do next; it provided a context and meaning to a list that could not articulate those things for itself.

Within days, the West End Romemu Special Committee recommended three action steps for the next meeting of Session, ten days away. How these actions proceeded is discussed from page 19.

1. Approve for implementation as many of the 18-items as feasible,
2. Set aside a special meeting before the next regularly scheduled Session date of February to complete the responses to all items on the list, and
3. Authorize the Special Committee to report back to KR leadership on the findings and results of the actions in steps one and two.

The exodus of real estate as the center and the core had cleared a path for a re-sensing of the future in common terms of sharing the same roof.

Chart 3 Current Romemu Requests Prepared for the WEPC Special Romemu Committee Meeting of 12-29-14 with KR Leadership

Items

1. Display Box on Amsterdam Ave
2. Space to put our programming info in the stairwell
3. Removal of pews for Simchat Torah next year
4. Space to do our programming if the 3rd floor is not usable
5. Permanent installation of our sound system
6. Ability to Put Up Banner During Shabbat/Special Holidays
7. Covering some of the iconography w temporary Romemu signage
8. Professionally clean sanctuary carpet twice a year, with machines
9. Remove pencils and bibles at pews each week.
10. Provide regular updates on lead paint management and abatement
11. Through a variety of media, entering the church should feel like entering Romemu, not a pop-up temporary synagogue moment
12. Permanent shelving in sanctuary and co-storage of our books to reduce weekly set-up time
13. We want large, colorful, banners on all street facades so that Romemu and the building are identified with one another
14. We want to be welcomed, and recognized in our fullness (no more struggle for space and place)
15. Create a place in the lobbies to display and offer our program materials 24/7
16. Using the space behind the sanctuary for our classes in the evening when needed
17. Leaving the door unlocked for *sha'baby* on Friday nights.
18. Ability to open the side door (left side) when needed by the fire escape if we commit to closing it

Summary totals:

- 6 Items Sanctuary adaptations (3,5,7,9,11,12)
- 3 items: External identity (1,6,13)
- 2 Items space and times for programs outside sanctuary (4, 16)
- 2 items Locating internal publicity (2, 15)
- 2 Items sanctuary maintenance (8,10)
- 1 Overarching item on gaining sense of welcome and recognition (14)
- 1 Item accessibility (18)

Leviticus: Sharing the Same Roof

In summer 2014 West End hosted three midweek evening lectures on the topic of Christian-Jewish relations. An idea of the church's Christian Education Committee, it was intended to raise awareness and increase knowledge of issues and trends relevant to the West End-Romemu context. The approach was heuristic and it was one try among several for grappling with the unaccustomed role of being host to a Jewish group in Christian-dedicated space. Given his known interest in the topic, an invitation to conduct the series was extended to this author. Background study documents were prepared and

customized for each study date and are reproduced in Appendices B, C, and D. An evaluation tool completed by attendees at the close of the third event is in Appendix E and its findings are in Chart 4.

The study series took place on consecutive Wednesday evenings in July. Each event included a multipage folio with an introduction to the topic, a listing of key dates and discussion questions, a listing of definitions and key terms, and a bibliography of sources and suggestions for further reading. The series followed the following sequence of discussions:

Session 1 (Appendix B)

Introduction and Overview of the History of Jewish- Christian Relations

Session 2 (Appendix C)

Anti-Semitism, the Shoah, and the Meaning of Israel

Session 3 (Appendix D)

The Reformed Presbyterian Tradition and Judaism

The introductory summary and sample questions for each evening were as follows:

Session 1 Overview

Across two millennia, and despite theological and historical similarities and many shared sacred texts and ethical and moral values, Christians and Jews have had a relationship that has been contentious and deeply tragic. In the wake of the unimaginable horror of the *Shoah* (Holocaust), Christian theologians awoke to the need to undo the “teaching of contempt” for Judaism that Jews and learned Christians felt was an integral part of historical Christian teachings, and which had lent force to its politicization into anti-Semitism. In the last two generations, there have been multiple and continuing efforts at dialogue between the two faiths to reverse the legacy of distrust and define a theology that goes beyond mere tolerance to pluralism and—at the leading edge—

'covenantal partnership' between Christians and Jews. As a host congregation to Congregation Romemu, West End Presbyterian Church is engaged in its own journey toward a deeper understanding, worship, and love of God through love of neighbor.

Discussions questions:

When did Christianity cease to be Judaism? Can Jews find a biblical warrant to recognize the covenant Christians claim to have with the God of Israel?

Session 2 Overview

Differences over the meaning of shared sacred texts, and particularly the nature and identity of the Messiah, led to a parting of the ways between Christians and Jews. The self-understanding of one came to be stated in terms over and against the other. From early Christianity an adversarial positioning vis à vis Jews and Judaism grew. Later, laws and social practices restricted Jews and a theological and political framework became the foundation of medieval and modern anti-Semitism. In our own era, the monstrosities of Nazism were in part an outcome of the historical 'teaching of contempt' of Jews and Judaism by church fathers and 'Christian' peoples and nations. The experience of the *Shoah* and the shame of Christian silence and complicity in it have produced Christian efforts to repudiate all history and thinking that vilifies Jews and Judaism. The creation of the State of Israel in 1948 was partly in response to the *Shoah*. Israel's political and theological significance is a matter of continuing discussion and disagreement within and across Judaism and Christianity.

Discussion question:

Anti-Semitism and the teaching of contempt: 'there is no way around the fact that the massive failure of the churches calls into question the moral and spiritual credibility of Christianity.'

Session 3 Overview

The Reform Protestant Christian tradition—and the Presbyterian, Church of Scotland, Lutheran, and Dutch Reformed denominations that are among its expressions—is a direct outcome of the sixteenth century Protestant Reformation in Europe. The Reformation was a renewal movement within Catholicism that contested key theological, liturgical, and governance assumptions of the Roman Church. Reformers abolished traditions concerning allegiance to a Papal-led hierarchy, the conduct of a sacrificial Mass, the special status of priests, the understanding of salvation, the worship of Mary and the saints, and the authority of tradition. In replacement, they instituted a presbyterial-synodical system of church governance, eliminated a Papacy, replaced Mass with the Lord's Supper, declared the priesthood to all believers, and proclaimed *solo gratia*—grace alone—as the basis of salvation and Scripture alone as the basis of authority. Since its self-understanding was over and against Roman Catholicism, the Reformed tradition's 'confessions'—historical statements of doctrinal positions that came to characterize its approach—are largely silent on relations with other faiths such as Judaism. More recently, Presbyterians have issued numerous statements and papers that challenge the 'teaching of contempt' of Jews and Judaism, uphold the continuing validity of God's covenant with Israel and decry supersessionism. But these measures have not undone tension and distrust between Presbyterians and Jews involving other statements, particularly concerning Palestinians and the State of Israel.

Discussion question:

In the history of the Church one finds repeatedly and right from the beginning the theory of disinheritance or substitution; this theory, which carries the weight of dogma, implies that Israel has broken the Covenant and is cast out by God.

Attendance during the series averaged around 15 participants, six of whom attended all three. Nine—including those six—submitted an evaluation form after the third session. Four said they were Jewish, one said they were both, and the remainder self-identified as Christian. A summary of these evaluations is contained in Chart 4.

The alterity, separation and distinction defined in Leviticus for Jews was also a challenge to Christians, reminded as they were of the distinctiveness of worship under the same roof with Jews. The recognition of difference was leading both groups away from an either/or and toward a both/and position. The affirmation of identity by the Jews and the preservation of identity by the Christians would have to be gained with no loss to the other.

Chart 4 Summary of Participant Evaluations of 2014 Christian-Jewish Relations at West End Series

Question	Responses
Was there anything specific you heard or learned from the series that had a significant impact on you? If so, what was this?	<p>N=9 (8 Yes, 1 No)</p> <ul style="list-style-type: none"> -You made many astute observations regarding Christianity's roots within Judaism. You emphasized the idea that Christianity cannot exist without Judaism and that fact that Jesus was Jewish. -Willingness to question one's own belief -Tonight's presentation (editor's note: #3) discouraged me. If we try to speak on behalf of the other Palestinians we can't relate to Jews. Very unfortunate. -God is big enough for all of us -That there is no Christianity without Judaism. -History of the relationship, current trends in the relationship. -See Above. -So many things I have to read more in the bibliography
Is it a good idea for WEPC to continue this work of study on Christian-Jewish relations? If so, why?	<p>N=9 (All Yes)</p> <ul style="list-style-type: none"> -I think it is important to encourage dialogue between faiths whenever possible. How can people profess to love their neighbors as themselves if they are unwilling to engage in dialogue? -Dialogue is the royal road to harmony. -Understanding people better. -Increased understanding is always positive, and the gulf between us is so tragic-and crazy-it cries out to be healed. We will understand our Christian faith better if we're clearer about its source. -We are a petrie dish for the world. -So that we can have a better understanding of each other. It will also require more of these and actual interactions for both sides to be accepting of each other. -See #1. -It is not a work that is easily wrapped up in three weeks, so yes, it should continue.

Question	Responses
Do you have an opinion about any of the written materials you saw or received during the series?	N=9 (5 Yes, 4 No) -I was impressed by all of the resources that you provided us with. The bibliography was quite comprehensive. -Helpful -The reading material reinforced the presentation. -Very informative
Are you Jewish, Christian, Other?	N=9 (4 Jewish, 4 Christian, 1 Both)
Other Comments	N= 9 (6 with comments) -It was an excellent lecture series. You provided us with so much historical and cultural context regarding the Jesus Movement and the subsequent development of Christianity. As a Jewish participant, I found your lecture series theologically sensitive and respectful. The only thing I would recommend changing is to be very careful about statements regarding Orthodox Jews. -Informative, educational, and insightful. -Thank you for such wonderful perspective on timely and sensitive information. -It would make quite an impact if WEPC + Romemu congregations would have an opportunity to interact with each other in a non-formal setting. -Let's keep working together towards more tikkun olam. -The speaker will and should be an excellent minister and will be able to help people feel good about others.

Numbers: Affirming Religious Identity and Setting

Just as the prospect of dying can “concentrate the mind wonderfully”—in the timeless phrase of Samuel Johnson—so did the December 2014 leaderships’ meeting concentrate the mind of West End. All of a sudden, the anticipated question of what a long-term space-use agreement might look like was gone. This realization came as a shock and focused West End on concerns inventoried in the 18-point list (Chart 3).

The Session was asked to answer to the same four questions about each of the items in Chart 3. The questions asked and the response options were:

1. Will this make WEPC feel ‘unwelcome?’ Response choices: Yes. No. Depends.
2. What’s the cost and who pays? Response choices: Theirs. Ours. Shared. None.
3. How much time will WEPC need to decide this? Response choices: Today’s meeting. Two Sessions. Three Sessions +
4. What time does doing the job alone take? Response choices: Ordering and installing, or “go signal” time. A few months. Many months.

A tally of responses was undertaken as shown in Appendix F, whose summary is below

Question: Will this make WEPC feel ‘unwelcome’?

Response: Majorities of 5 or more votes said “no” in twelve questions.¹³ The six questions without a majority affirmation that they would not make WEPC feel unwelcome included these issues:

- Removal of pews for Simchat Torah next year. (Item No. 3)
- Space to do our programming if the 3rd floor is not usable. (Item No. 4)
- Permanent installation of our sound system. (Item No. 5)
- Covering some of the iconography with temporary Romemu signage. (Item No. 7)
- Through a variety of media, entering the church should feel like entering Romemu, not a pop-up temporary synagogue moment. (Item No. 11)
- Leaving the door unlocked for *sha’bady* on Friday nights. (Item No. 17)

All items making WEPC feel unwelcome in its own space concerned:

- how the visitors would use more of the sanctuary and building space, and
- How any of those impacted the identity of the user.

The identity of each group seemed to be entwined with how that identity was expressed in the use of the worship space, in the presence or absence of worship symbols, and in the impact of logistics on worship practices.

In the book of Numbers, a blind and rebellious people wander in the wilderness forty years as they question the promises of God. It took six years (Chart 2) for West End and Romemu to uncover what was hidden between them—not because of their blindness and rebelliousness—but by virtue of their directing different sets of eyes on the same relationship. The difference between good eyesight in the present and good vision for the future would come into perspective next.

¹³ Items 1,2,6,8,9,10,12,13,14,15, and 16 in Chart 3

Deuteronomy (1): Deciding for the relationship as well as the space

The intention to work the relationship and not merely the space drew on the headwaters of two streams. One was an external teaching source on what the correct agenda ought to be. It originated in the Presbytery of New York City. The other source was internal and organizational. It happened with the creation of the ad hoc Romemu Special Committee. This Session committee was tasked with overseeing overall relations and working on the agenda of the multi-faith collaboration.

Both streams came into being when the prospect of a big-ticket Romemu investment in the church building was dominant. Presbytery involvement would be necessary if that occurred, so the advice of its top executive was sought in the fall of 2013. West End was looking for general advice, insights about any comparable cases elsewhere, and a sense of priorities.

That fruitful encounter—between the Presbytery executive, the Pastor and the Romemu Committee chair—led to a two-part approach that continues in place through the present. Its thrust was to recommend working on a combination of two needs: one for a vision, and another for a right process.

This was the stream of outside teaching, which said:

On Vision: West End learned that “It’s all about the vision.” The executive stressed numerous times—and always came back to the question of—the vision for any proposed collaboration with Romemu. Both civil and ecclesial aspects of a vision were cited, with ecclesial being called the more important of the two. West End was urged to be clear about what was its vision for the collaboration and to be ready to stand up for it.

On right process: WEPC had to keep open a conversation and focus on learning of any objections to a potential long-term collaboration with Romemu. This was the

ecclesial question that the Presbytery itself might someday address. The Romemu Committee and the Session needed to be sure their actions and decisions met all appropriate criteria for good governance. On the Romemu side, it was suggested that Presbytery processes and timetables needed to be shared. Also, to bear in mind legal requirements in the state of New York, where any agreement of more than 15 years would have to go through the state Supreme Court. This was the civil question. Other matters raised included whether the agreement would last, what would happen if the current rabbi left, and what happens if the spot became known as a Jewish site?

The second stream was chronologically first and owes to the fact that Presbyterians run themselves by committees. Presbyterian Church governance runs through a governing body called the Session. Its members must already be Elders elected to that position by the congregation. They are elected a second time for service on the Session, normally for staggered three year terms. These Ruling Elders, as Session members also are called, perform their duties both as a committee of the whole and as members of standing committees. For example, any decision having to do with the terms of Romemu's use of the space, or the fees it would pay would run through the Property Committee. The Worship and Music Committee would address how to prepare the sanctuary for Pentecost, assign liturgists to assist with the minister in services and provide guidance on the music program. A benevolence committee handles church gifts to select outside groups and as a set portion of the budget. The Christian Education Committee was responsible for special and ongoing educational activities. It was responsible for organizing a series on Christian-Jewish Relations at West End, for example.

Experience had shown that the standing committee structure was letting too many things in the Romemu relationship fall between the cracks. The solution was to appoint an ad hoc committee of the Session to oversee the overall relationship.

After the meeting with the Presbytery executive, action items for the Session soon emerged from this Romemu Special Committee, the internal and organization stream identified earlier. These action items included:

- Arranging a conference call with the former minister of the Bradley Hills Presbyterian Church in Maryland. They had been involved in a space sharing arrangement with the Bethesda Jewish Congregation.¹⁴ That arrangement was in place for more than 40 years and was believed to be the longest such collaboration in the United States.
- Arranging for a professor specializing in Abrahamic partnerships at Hartford Seminary in Connecticut to speak with the committee.
- Researching the right people to know on interfaith matters in Louisville, Kentucky, headquarters city of the Presbyterian Church, USA.
- Initiating a search for legal counsel to advise on real estate matters.
- Clarifying intentions regarding long term use of the space, through a note forwarded to the Jewish congregation's executive director.
- Starting a committee conversation on vision, with each member asked to submit their five key points for a vision. A vision statement for the WEPC-KR collaboration could then be composed.

In a January 2015 report to the congregation, the committee described its work:

This ad hoc committee of the Session oversees the overall relations with, and helps coordinate communication and issue management with, Kehilat Romemu--the Renewal Judaism congregation which West End hosts. West End has had a space sharing arrangement with them that began six and one half years ago. In the past two years the demands of the relationship have intensified to the point of requiring a dedicated committee for it alone. This is apart from other matters that remain the purview of the Property Committee. Many of these needs arise from the dramatic growth of Romemu, whose Shabbat services routinely exceed

¹⁴ While attending my college reunion of the Princeton class of 1968 in May 2015 I met a classmate who had been a member of the Bethesda Jewish Congregation and had experienced this collaboration.

500 attendees. The consequent space use, building identity, and future planning requirements post significant challenges that both congregations are seeking to address. Accordingly, the special committee met in person but mostly via conference calls during 2014 on behalf of the Session to discuss issues as they arose, and to design strategies to address them.

These issues included:

1. What is the WEPC vision for our relationship with Romemu?
2. What does Romemu intend for a multi-year building use and renovation idea that was proposed by them but then put on hold?
3. How are we going to work together in a space that is regarded as “home” by two related but distinct religious traditions?
4. How much adaptation and change should West End undertake in response to Romemu needs?
5. What does change cost and who will pay for it?
6. At the close of 2014, the committee was actively engaged in discussion with Romemu leadership on a specific set of items the Romemu asks we address. These items revolve around adaptations to the space and the building. Their aim is to address a desire of the Romemu governing board to feel more welcomed here, even as they consider more permanent space of their own elsewhere, but on no specific timetable.

Deuteronomy (2): Bordering the Promised Land, Negotiating the Sacred and the Rest

Expressing an understanding of “vision” became an early exercise for the Romemu Special Committee. What was deemed possible and what was not emerged. Vision-setting turned out to be also about border setting.¹⁵ The committee’s views on vision were summarized in a document with four subtitles:

¹⁵ At the time, only two items had filtered out on Romemu’s own vision of the future, both sensitive. One was a suggestion—informally communicated to the Pastor in January 2014—for a renaming of the church building. The new name was to be an acronym representing the Hebrew words for Romemu’s self-description as “Judaism for body, mind, heart and soul.” Another was the removal of the cross that

1. Overview,
2. Renovations, space use, personnel and architectural items to do,
3. Renovations, space use and architectural items NOT to do, and
4. Financial items.

The details of the findings on vision for each subtitle are as follows:

Overview

- We would be actively engaged in Jewish-Christian conversation and the building of mutual understanding, friendship, and trust as a congregation.
- Both congregations will exercise a sense of togetherness as opposed to “us/them” mentality
- WEPC would have much more energy and resources to commit to rebuilding and shaping the mission of our congregation—making a presence in the community
- Find a strong identity in the people of West End and not the building. The congregation accepts the changes in the building.
- To share the sanctuary space
- Envision a large, large congregation
- Create a physical and a theological space consecrated for worship by congregational communities who choose to lift up the Abrahamic ties that bind them, while continuing their administration of Presbyterian Word and Sacrament and Renewal Judaism rites and practices, initiating multifaith research and practice programs of benefit to a wider community, and conducting the collaboration as an act of worship to the God we serve.
- The life of our congregation and our program in the building would be as a space sharer in both the sanctuary and parish house, which in turn would be devoted primarily to Congregation Romemu.
- Regularly scheduled retreats and workshops in the beginning to focus on what we have instead of what we lost as a building.
- We would be still worshiping in English and Spanish using the renovated sanctuary.
- WEPC would maintain a ministry of hospitality to those most vulnerable in the community, especially the hungry, the homeless, and those in the early stages of recovery from homelessness

topped the tower of the West End church building. Neither advanced beyond those mentions given that the long term project idea later faded as a Romemu priority.

- Our congregation will be inspired to do creative weekly services that help the church grow.
- Continue administration of Presbyterian Word and Sacrament and Renewal Judaism rites and practices
- The church members will excitedly organize community activities that bring more awareness towards our existence in the area.
- Romemu and West End will plan yearly interfaith events.
- Interfaith Teen activities will be scheduled promoting tolerance.
- Generate broader community benefit via multifaith research and practice programming.

Renovations, space use, personnel and architectural items to do

- The pulpit could use a general renovation.
- The pews could use some work with new padding and a careful check of all of the pews to see which do not open or close correctly.
- The backs should all be fixed with holders in place and a bit wider for the Bibles and the hymnals
- All of the extra religious items should be removed.
- The choir stand could become a part of the altar. With the pastor giving his/her sermon from under the cross.
- A sound system that we can make tapes of what goes on in the sanctuary. The sound system to include microphones throughout the whole sanctuary so that the kids can be heard when they do plays, etc.
- The chapel could be completely renovated (chairs, paint, a carpet, a ceiling over the whole thing, different lighting, remove the cabinets on the walls and make a storage cabinet for the food, create two floor- to- ceiling closets, include an elevator to go to the top floor)
- Lobby should become more welcoming
- In the forum, a new kitchen with all of the important works and the walls painted with muted colors
- Back windows to be cleaned and then new curtains that can be opened and closed.
- A runway for the stage that is removable. Shelving on the walls for storage. A classroom of the same size for the younger children. A third class room in the middle of the forum

- The balcony to be completely redone.
- The sanctuary would have both a design and a day to day default layout which would be Jewish in character though easily adaptable for our services.
- The WEPC building, and the management and running of the building, would be in the care of Congregation Romemu
- WEPC would be owners and managers of the building in name only, having nominal oversight of the property.
- Create a physical and theological space for multifaith worship
- Any challenges faced with our space sharer will be solved through procedure or through a mediator (repairs, schedule issues, employees etc.)
- Weekly, then, monthly meetings will be held between Romemu and West End discussing relationships and building scheduling. A detailed yearly calendar on Google Calendar will be drawn for the events needing building space.
- Governance that is clear and precise that dictates the way the building spaces will be scheduled
- The WEPC sexton will have a greater role as building manager and will be paid by Romemu. WEPC pays for part-time sextons when we need them.

Renovations, space use and architectural items NOT to do

- Any changes to the windows, the angels, and the cross.
- Nothing extra in the sanctuary except a large clock in the back of the sanctuary.

Financial Items

- Romemu pays for all the Utilities and Building Services.
- The WEPC sexton will have a greater role as building manager and will be paid by Romemu. WEPC pays for part-time sextons when we need them. (also listed under space use)
- More creative financing will be implemented that keeps WEPC in the black
- Romemu still pays a space sharing fee. We keep some space sharing options open.
- Without our space sharers, I don't know how we will sustain ourselves.

This exercise in vision revealed expectations that were broadly more physical and space-use-related than they were theological. It was a type of vision enabled by the

potential for a significant building investment by the guest Jewish congregation. What type of vision was needed in the absence of such a potential investment—which became the reality in 2014-2015—remained an open question.

The summer of 2015 came and the Christian Education Committee planned two new activities to bolster knowledge on Romemu relationship issues.

First, a field trip to a nearby congregation on the Upper West Side would be arranged. The aim was to learn how others handled situations comparable to West End's. This was tasked to the Romemu Special Committee, which identified a collaboration on West 86th Street in Manhattan between St. Paul and St. Andrew United Methodist Church and B'nai Jeshurun.

Second, a series of workshops called “Honoring the Sacred” was scheduled. The series was designed to provide the congregation with a deeper understanding of what made something “sacred.” This knowledge could inform the approach to how the sanctuary is shared, and how Romemu's views could be different or similar. The workshops were set during four weeks in July as follows:

1. Understanding the Sacred, with a Jewish guest speaker from Hartford Seminary who specializes in Abrahamic partnerships,
2. Sharing the Sacred, with a guest speaker who is a Reconstructionist Rabbi of a local congregation,
3. Re-envisioning the Sacred, facilitated by the chair of the WEPC Christian Education Committee, and
4. Stewardship of the Sacred, facilitated by a WEPC parish associate with experience in interfaith dialogue.

Meantime, a Romemu response to the January 2015 “in principle” West End approval of all of the items on the 18 point list (Chart 3) was still pending. Separately, the Jewish congregation had expressed an interest in gaining access to additional space. This time it would be for full-time use of a gym in the parish house. A calendar of some of the

few available times for the gym floor was prepared and shared but no new decision regarding that space was made.

As summer rained and sun-shined its way forward, the governing body of the Jewish congregation surprised West End. It voted to make the Presbyterian minister of the host congregation an honorary life member of Romemu. Soon after, the shooting of nine members of an AME church by a white racist in South Carolina drew the congregations closer. Romemu offered its solidarity, inviting West Enders to come and be recognized during a Shabbat service the week of the shootings. Ten West End members made the visit on short notice. The following Sunday, Romemu's rabbi visited the West End Sunday worship service. His family and a few other KR members also came.

The lectionary readings for the day of the visit by KR members included a section from Psalm 133. In an act of interfaith recognition, the rabbi was invited to, and did, read it before the congregation. The opening line of the Psalm he read said:

“Oh, how good and pleasant it is, when the community lives together in unity!”

PART II

CHAPTER 4

THE MODERN STORY OF CHRISTIANS AND JEWS

SHARING WORSHIP SPACE: CASES AND ANALYSIS

The world lacks a Museum of Acts of Faith and Kindness by One Religion towards Another.¹⁶ If it did, it might display the genealogy of shared worship spaces between Christian and Jews. If a dedicated section existed for that display it would be too small to merit a mention in the museum catalogue. Such is its rarity.¹⁷ The reasons for this absence of history lie in history.

For most of their Common Era, Christianity and Judaism have existed in estrangement from each other. Psalm 133 is an apt shout of hope for a unity that is mostly missing between Christians and Jews. Part of the estrangement is theological. A shared Scriptural heritage¹⁸ was carried forward in profoundly different ways.¹⁹ This caused its

¹⁶ In the 20th anniversary year of the terrorist bombing there, the Oklahoma City National Memorial and Museum invited Oklahomans everywhere in April 2015 to commit to the “Oklahoma Standard,” a pledge to commit “acts of service, honor, and kindness.” <https://okstandard.org/> accessed August 11, 2015. Separately, the National September 11 Memorial and Museum’s Memo Blog hosted the #Tribute2983 campaign which “encourages acts of service, kindness.” <http://www.911memorial.org/blog/tribute2983-campaign-encourages-acts-service-kindness> accessed August 11, 2015. It is notable that museums set up in the wake of a human atrocity appeal for the antidote of human kindness.

¹⁷ This rarity is limited in this discussion to congregations choosing to share space with each other across their faith traditions. There are likely military, hospital, airport, and other non-congregational settings where worshippers use common spaces set aside for seekers and chaplains. These are not being studied or addressed here.

¹⁸ Neusner and Chilton describe this shared heritage as: “Scripture dictated what both would have to address: the meaning and end of the life of humanity—history and the Messiah, Israel and its meaning, the life of the individual lived beyond the grave and animated by love of God. All of these six points originate in Scripture, and much of what the two religious traditions would have to say about them referred back to Scripture.” Jacob Neusner and Bruce Chilton, *Jewish and Christian Doctrines: the Classics Compared* (London: Routledge, 2000), 6.

heirs to part ways and live under separate names.²⁰ For siblings reared on the “prophetic imagination” of a common word, the idea of holding worship in a common space proved beyond imagining.²¹ Real barriers existed that imaginations could not bring down. One was the Jewish doctrine of ‘*avodah zarah*.’²² In practice, it meant that Christian houses of worship fell within the category of idolatrous untouchability. *Avodah zarah* is the name of the Mishnah tractate that deals with idolatry, and means ‘foreign worship.’ It was applicable to the worshippers of the ‘failed’ Messiah of the movement named for Jesus.

¹⁹ Jacob Katz notes that the connection with a common Jewish-Christian tradition is evaluated in a “wholly conflicting” manner by Christians and Jews: “For the Jews it implies that they alone are in possession of the whole revealed religious truth. They are a party to the biblical covenant with God, while the gentiles fall into the category of ‘The Sons of Noah,’ who are bound by the Covenant between God and Noah, which was enjoined upon all humanity.” Jacob Katz, *Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times* (Westport, CT: Greenwood Press, 1980), 3.

²⁰ The names by which the religions are known today were not theirs at birth. As James D. G. Dunn observes: “‘Christian’ first appears in Acts 11:26 as a reference to the believers in Messiah Jesus and followers of his ‘way’...So ‘Christians’ was first coined as an alternative to ‘the sect of the Nazarenes’, one of the ‘ways’ practiced within Second Temple Judaism. It is only with Graeco-Roman writers early in the second century that the name ‘Christian’ begins to appear. The term ‘Judaism’ (*Ioudaismos*) first appears in literature in 2 Maccabees (2.21; 8.1; 14.38). For the author of 2 Maccabees, ‘Judaism’ was the summary term for that national and religious identity which was marked from the first by its unyielding insistence on maintaining distinctive and defining Torah practices like circumcision and food laws. This indicates that ‘Judaism’ was initially a narrower term than in its normal use today—as expressing a strongly nationalistic self-understanding (Judaean) and a religious identity defined precisely as a sharply defined and resolutely defended distinctiveness from other religions.” James D.G. Dunn, *The Parting of the Ways: between Christianity and Judaism and Their Significance for the Character of Christianity*, 2nd ed. (London: SCM Press, 2006), xv-xvii.

²¹ Both the world’s oldest known church and the oldest synagogue known outside of Palestine share the same town and were discovered in the ancient outpost of Dura-Europos in modern-day Syria in 1920. Located near the Euphrates River, the settlement was founded around 300 B.C.E. and destroyed in 256 C.E. Its location gave it strategic value to many regional powers and brought it a mix of cultures reflected in its sacred architecture. The synagogue dates from the end of the second century and the church, situated in a house, was built in around 241 C.E. and contains the oldest known baptismal font. See http://archive.archaeology.org/online/features/dura_europos/ (accessed September 26, 2015).

²² “One slaves either in the service of ‘the creator’ or in the service of someone ‘strange/foreign.’ The former case, *avodat ha -horeh*, is of ultimate positive value. The latter case, *avodah zarah* is idolatry, and it is of ultimate negative value.” Daniel H. Frank, ed., *A People Apart: Chosenness and Ritual in Jewish Philosophical Thought* (Albany: State University of New York Press, 1993), 245. “The tractate *Avodah Zarah* in the Mishnah and Talmud is devoted to the subject of idolatry. The overwhelming bias of Jewish jurisprudence in the past supports the judgment that Christian practices are at least potentially idolatrous. Jews today do not necessarily agree with the rabbis and medieval commentators who viewed Christianity as potentially idolatrous. Rather, many Jews, who rely less on theology than on history to shape their views of other religions, feel caught in a tension.” Mary C. Boys and Sara S. Lee, *Christians and Jews in Dialogue: Learning in the Presence of the Other* (Woodstock, VT: SkyLight Paths, 2008), 5-6.

Jews were forbidden to set foot in a Christian worship setting because it was *avodah zarah*.

Apart from this theological-doctrinal barrier to sharing space, there were secular, social and cultural ones too. Divinely-inspired Scripture ran up against human-created boundaries of exclusion, enforced difference and social contempt, predominantly of majority Christians toward minority Jews. Often, this was delivered with the away-with-thee convictions of chapter and verse. None of this encouraged social interaction of the type conducive to religious tolerance, or to the sharing of worship space. An “ideology of separateness” in a phrase of Jacob Katz, was erected and cemented in time. Reciprocal disassociation by the groups was an implicit duty of their beliefs. Self-understanding came to be construed by both as a contrast to and a rivalry with the other.

As a ‘people apart’ living out its ‘chosenness’ within a ‘congregation of Israel’ Jews did cultivate a life of apartness. But they were also coerced to maintain it by an unwelcoming Christendom. It would surprise present-day American Christians to learn that Jews in Europe were denied citizenship in the lands they inhabited. Here, Christians surely would recognize “Emancipation” as President Abraham Lincoln’s declaration to begin the end of America’s Original Sin of slavery. They would likely not recognize Emancipation as being of momentous significance to Jews as well. This Emancipation happened to Jews between the 1860s and 1870s, when they were finally granted full civic participation by the separate actions of the Western European countries where they lived.

Jewish Emancipation coincided with the coming of modernity.²³ Rational thinking, the unleashing of invention, the mechanization of transport, and the expansion

²³ At a conference on sustainability attended by the author in Tallberg, Sweden in June 2012, the historian Adam Hochschild described how, after 300 years of practice, slavery’s standing collapsed. He

of cities, enabled and accelerated social interaction across social classes and religions. The curtains were opened and social distances between Jews and non-Jews eased. But then—in one, two, three generations—there came the treacherous curtain-drop of the *Shoah* and its mighty deeds of hate. It was in the wake of the pandemic of Holocaust murders that a new era in Christian-Jewish engagement emerged.

Christians were motivated to wash away the stain of complicity in the horrors. They were driven by shame to erase “the teaching of contempt” which was rightly seen as a supporting actor in a tragedy they watched but did not stop. Jews were intent on learning more about Christianity. There was an urgency to make a dream of mutual respect become a reality, and a desire to keep the potential for any future nightmares at bay. From this anguished ground, freshly fertilized with tolerance, a space-sharing imagination saw sunlight.

This occurred in a relative sliver of *chronos* time. Since Jesus, Christians and Jews have shared 80 generations of time and history, whether in the hindsight of 2015 C.E. or Hebrew Year 5776. In the fullness of these lifetimes of Sundays and Shabbats, the sharing of worship spaces has been an oddity and an exception. The exceptions are a phenomenon of the modern era. It was the thirteenth American generation, the post-1961 Generation X, which witnessed the first of these exceptions here. Bradley Hills Presbyterian Church and Bethesda Jewish Congregation began a partnership outside Washington, D.C. that is now into its 50th year. By their estimation, it is the longest lived such relationship between a Jewish congregation and a church in existence in the United

said a rise in social empathy was instrumental in this about-face. Hochschild had written that the world’s first grassroots movement by people on one continent to defend the rights of people on another continent took place in London in the late 1700s. See: Adam Hochschild, *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire’s Slaves*, Reprint ed. (Boston: Mariner Books, 2006).

States. This and other known examples of Christian-Jewish space sharing collaborations are shown in Chart 5.²⁴

Staying power was a hallmark of several collaborations. They were examples outside the West End-Romemu universe of collaboration solutions that could endure. Where space-sharing had occurred, it had been an innovation mothered by a crisis or another fork-in-the-road necessity. No received wisdom or legitimizing off-the-shelf theology had first cleared a trail.²⁵ The ancients left no blessing for present-day trackers to use in their own Sinaitic-style wanderings. If there was a history, it was barely known. Since the point of reference was non-sharing, any space-sharing that might have existed represented a radical departure from tradition.

For West End, any other space-sharing experience could instruct its relationship with Romemu. The comfort of not being alone could give context and centering to its five key challenges. These were: sensing the future, sharing the same roof, affirming religious identity and setting, deciding on the relationship as well as the space, and negotiating the sacred and the not sacred.²⁶

So, early on, the West End elders sought the counsel of a former minister of Bradley Hills Presbyterian Church. Later, they arranged a journey twenty city blocks

²⁴ Since failure is less recognized than success, it is harder to know of the Christian-Jewish space collaborations that may have been undertaken but ended in failure and earned no history. A prominent exception is the story of the Brotherhood Synagogue and Village Presbyterian Church in New York City. Their partnership dissolved in the wake of the 1967 Arab-Israeli War, the Presbyterian Church closed and the Jewish synagogue found another location. A memoir by the Rabbi and founder of Brotherhood Synagogue was published in 1999. See Irving J. Block, *A Rabbi and His Dream: Building the Brotherhood Synagogue: A Memoir* (Hoboken, NJ: Ktav Publishing House, 1999).

²⁵ A non-theologically focused guide to multifaith manners has been published by Stuart M. Matlins and Arthur J. Magida, eds., *How to Be a Perfect Stranger*, vol. 1 of *A Guide to Etiquette in Other People's Religious Ceremonies* (Woodstock, VT: Skylight Paths Publishing, 1999).

²⁶ These challenges were initially addressed in Genesis, on page 16 of this monograph.

south and west from their West 105th Street church location to West 86th Street and West End Avenue. It would take them to the heart of the Upper West Side, a neighborhood known for its diversity as well as for its significant Jewish population.

There, on Central Park West and W. 70th Street, stood Shearith Israel, the Spanish and Portuguese Synagogue. It is the oldest Jewish congregation in the United States and was established in 1654 by Sephardic Jews. For 161 years it was the only Jewish congregation in New York City. This changed in 1825 when the second-oldest Jewish congregation opened. It was set up by Ashkenazi Jews who had decamped from the orthodox Shearith Israel. They called their new home B'nai Jeshurun. Over the course of its 190-year history, B'nai Jeshurun had been Reform, then Conservative and most recently unaffiliated independent.

It was to this crossroads of American Jewish history and Methodist inclusiveness that West Enders came. They wanted to hear the pastor of St. Paul and St. Andrew United Methodist Church—SPSA— and a rabbi at B'nai Jeshurun. Theirs was a more accessible collaboration than an out-of-town visit to Bradley Hills in Maryland could be. Theirs also fit well the profile of a city where nearly everyone seemed to be from somewhere else. With a rising forest of inhabited condo-caves and streams of asphalt trails, the city was an artificial wilderness. To this city, otherness and anonymity were like the first and last names of all the sharers of its urban space.

But city otherness is one thing, religious otherness is another. History at least had shown the madness to which people would go to uphold their sacred otherness against their neighbor's profane. Even killing the neighbor for that cause was no cause for shame. The question that Tuesday on the Upper West Side was in a less extreme but no less

potent setting. How was this other combination of Christians and Jews working across its fences? The answers that came from this combination were a parable of challenges, intention, and the learning of trust.

A retelling of the visit²⁷ was made by the Romemu Special Committee to the West End Session. It found a number of parallels between the West End-Romemu challenges and those two stops away on the downtown IRT subway line. The physical distance was slight but the time travelled across it was huge. Pastors and rabbis had come and gone but the collaboration continued over 25 years.

The visit began in the sanctuary. This was appropriate to its role as the nerve center of the many sensitive issues in Christian-Jewish space sharing relations.²⁸ Religious symbols and iconography, the storing and placement of liturgical items, and how to use space to impact awareness of the sacred, are among these issues. Oftentimes, sanctuary histories and the personal histories of worshippers are intertwined. The sanctuary is like a physical text, full of meanings waiting to be interpreted and claimed. Once unwrapped, the hermeneutics of this text reveal feelings of identity and alienation, or their reverse. The architecture of the building exists alongside the theological, spiritual, and emotional architectures of the people seeking The Holy inside it. Whether by Sundays or by Shabbats, gains or losses in faith and belief are tallied in the sanctuary's storehouse of prayers.

The sanctuary at SPSA could hold 1,200 people and was laid out in semi-circular, pew benches facing front and east. It was at least twice as large as West End's. At the

²⁷ The visit was on August 11, 2015.

²⁸ See Chart 3, especially the eight out of eighteen items dealing with sanctuary-specific issues in the West End-Romemu relationship.

front, there was a low-rise bema with a microphone and stand on it. The ceiling above and back into the pulpit area was dominated by a large black-on-beige cloth banner. Its words in large block letters said:

**HOW GOOD IT IS
WHEN BROTHERS AND SISTERS
DWELL TOGETHER
IN HARMONY**

This is taken from Psalm 133:1. This same text, with slightly different wording, is cited outside West End, on a plastic banner that runs along the iron fencing on the Amsterdam Avenue side of the church. The names of all the major West End's space sharers are printed on this 20-foot-long banner.

The SPSA pastor said the banner was made to be movable. But as people have gotten used to it, it does not get moved much anymore. Its purpose was to cover a large cross that is built into the space behind it. Were it not for the banner, the cross would be visible to Jewish worshippers. The banner was placed by agreement of both congregations and jointly woven by their choirs. Its large size and color match to the brown wood tone of the space made it the dominant visual effect inside the sanctuary.

The main entrance to the sanctuary was from West End Avenue. Inside and to the right of that entrance and at the back—where the West End Avenue/W. 86th Street sides met—there was a large wooden box-on-wheels. It was about four feet high by seven feet long and four wide and it contained the Torah scrolls, behind a curtain. The box was also equipped with an electrical mechanism for light. The visitors were told that the Torah box is rolled into place at the front of the sanctuary for Jewish worship services. The receiving area would be large enough to accommodate it, as the pulpit was in an open, stage-like design.

A single stained glass window let in light on the south side of the sanctuary. Otherwise, the sanctuary lacked the large stained-glass windows of the type that fill the upper balcony and the front and side sanctuary walls at West End. The SPSA pastor said the window was not an issue in the collaboration.

Before the visit, the context had been set in an email describing West End's interest in relational and communications/etiquette issues to start. This was repeated in an introductory comment by the Chair. Conversation flowed easily with questions and comments from all participants thereafter.

An opening question from the rabbi's side was why Romemu was not there with us, and from the West End Side what do they do to keep special things? The rabbi mentioned that B'nai had 1,700 families.²⁹ There was a time when the Jewish congregation wanted to buy the church property. It also looked at other properties, together with the church. They found that renovating cost more than building new space from scratch.

B'nai and SPSA had a relationship before they moved in together. The pastor confirmed that the groups once imagined having an interfaith center. They did a program on sacred space, but it was 'theoretical' because they "did not know we were sharing." B'nai had done some renovations in the basement that SPSA maintained.

A turning point came in May 1991. In the middle of that month the ceiling of B'nai's synagogue on W. 88th St. collapsed on a Sabbath. The space was not occupied at the time and there were no injuries. SPSA called to ask if there was anything it could do

²⁹ A distinguishing trait between the Christian and Jewish congregations studied was how they measured themselves. Jewish ones counted themselves in units of families while Christian ones counted themselves in units of individual members. Romemu was at 800 families at the time of this writing in September 2015.

to help, and “we began a bit of a dance,” according to the pastor.³⁰ The question SPSA got back was: “what happens in your space on Fridays and Saturdays?”

All of this was going on at “an odd moment in the life of the city.” The Crown Heights disturbances, of clashes between Orthodox Jews and African-Americans in the borough of Brooklyn, had just happened.³¹ The city did not have then the same level of interfaith activity as today, and the idea of sharing space with a Jewish group “was an odd thing to do,” said the pastor. At that time, B’nai consisted of 600 members and SPSA had between 300 and 400, said the pastor. “They were bigger but we had similar attitudes.” The rabbi and the pastor agreed they were on the “progressive” side.

The ceiling collapse led the groups to work together to see how to make the church building a home for everybody. “It looked like a synagogue on Fridays and like a church on Sundays,” the pastor said. The synagogue on W. 88th Street eventually reopened. Things became easier. B’nai then decided to use both the synagogue and the SPSA sanctuary. Today, it operates in a “campus” setting of various locations, the rabbi said, even renting space at Lincoln Center for the large throngs who come for the High Holy Days.³²

³⁰ This is one of the characteristics of a “getting to know you” phase in a space-sharing relationship in a multi-faith setting. See Chart 6 for a framework indicating the phases which typify space-sharing relationships and the issues and themes that characterize the phases.

³¹ Violence erupted in the New York City borough of Brooklyn’s Crown Heights neighborhood in August 1991. A young West Indian boy had been killed when struck by a car in the motorcade of a Hasidic spiritual leader and an orthodox Jew had been stabbed by a black teenager, leading to days of Jew vs. gentile, black vs. white confrontations. A study of the conflicts between visions and identities in the neighborhood was published in 2006. See: Henry Goldschmidt, *Race and Religion Among the Chosen Peoples of Crown Heights* (New Brunswick, NJ: Rutgers University Press, 2006).

³² Lincoln Center for the Performing Arts is a 16.3 acre complex of buildings housing various cultural institutions, several of which can seat upwards of 2,700 people at one time. It is located on W. 66th Street and Broadway on the Upper West Side of Manhattan and is a premier cultural hub in New York.

The collaboration matured to the point that SPSA learned to sing a verse in Hebrew and made it a part of its liturgical culture. Iconography issues were “small” and “not a problem.” B’nai sold one of its locations to the Heschel School for \$2million, was offered it back for \$20million and was able to raise \$13million for it from a congregation the rabbi said is not wealthy. There was a huge amount of effort and the response proved “kind of shocking” to the Rabbi. Most congregants can no longer afford the neighborhood. Once they were 90 percent from the Upper West Side and now they are 65 percent.

B’nai had rented Heschel School space for its Hebrew school but then lacked space for offices. The campus style approach meant that some things took place at Heschel, some at the church and many in the houses of congregants. The small groups in homes are called *havarot* in Hebrew.

The groups never had bad relations and “never had to go to couples therapy” and were like “an old couple.” But some adjustments were made, such as scheduling on Sundays. Good Friday was “interesting” because it fell on a Friday, the day of the Jewish Shabbat evening services. SPSA decided to develop something else. While B’nai was holding its Shabbat service, SPSA walked through the streets in a silent Good Friday vigil with prayer that took hours. “So they created liturgy to help us have our liturgy and we cut liturgy to help them have theirs,” the rabbi said.

Amazingly, the High Holy Days have not caused a clash in 25 years, both said. One early year they went over to West Park ³³ together but that was not considered a big sacrifice but rather, “a little bit creative.”

³³ West Park Presbyterian Church, located two blocks east at 165 West 86th Street.

A question and answer period followed by presentations by the pastor and the rabbi. These were some of the items discussed:

Q. How do you schedule and meeting rooms?

A. The basic rule has been first come first served. We didn't privilege either group.

Q. WEPC has a problem with Romemu wishing to meet on third floor where there is gym above. They would use it more if they could.

A. We have big pantry that we work on together. Sometimes to close on High Holy Days would burden our needy. So we came to make that work.

Q. How separate are the congregations? What do you work on together and what's been done well? Are people taking part in these classes?

A. Classes were at the beginning. Joint interfaith service held each year and not just us. We have a shelter. We do end of Ramadan and Yom Kippur together. Anything that smells interfaith we do it together. We are the immediate partners. After 9-11 we felt need to include Muslim community.

A. It is crucial to have trust. It is much more in the doing than in the classes. It matters more when we do things together. It does not have to be a lot. We visit each other's services for fun and for sustenance. There are lots of B'nai people here on Christmas Eve and we do Shabbat on the High Holy Days. We do Christmas and Hanukkah together.

Q. How much of the relationship done by two of you and or representatives of the two congregations?

A. We are three rabbis on B'nai Jeshurun side. First one died. There was another pastor in those days too. There was a lot of committee work together. On the board of BJ the issues of SPSA are very important. At this moment the relationship is kind of taken for granted. In the beginning there were lots and lots of discussions but now not as necessary.

Q. There seems to be a multigenerational experience here.

A. At least for young adults who are joining Methodists, one of the top three things they find captivating about us is this relationship. It is part of the theological context of our system. We will sing a Hebrew song in the middle of the service. It is theological positioning for what is happening. Part of what makes that space sacred for Sunday is that people have prayer there the day before. If you hang out with your own folks there are lots of questions that don't come up. You really have to think about things from others' point of view.

Q. Is your congregation from the community or commuters?

A. Can't run outside without seeing B'nai people. No one can afford this neighborhood anymore. Ninety percent of BJ was on the West Side, now it its 65 percent.

Q. Any contentions over issue of Israel? Brotherhood Synagogue and Brotherhood Presbyterian Church in the Village broke up over the '67 war.³⁴

A. The rabbi: We're on the progressive side so we don't disagree over many things. Unfortunately there is a tendency for BJ to appear in *The New York Times*. Tension is that within all communities. Example: A group of Jews for racial and

³⁴ A memoir by the Rabbi and founder of Brotherhood Synagogue was published in 1999. See Irving J. Block, *A Rabbi and His Dream: Building the Brotherhood Synagogue: A Memoir* (Hoboken, NJ: Ktav Publishing House, 1999).

economic justice was honoring some killed in Israel. The pastor: We were asked for the church to be listed as official sponsor and not BJ, for their benefit. Both congregations engaged in that issue.

A. The rabbi: There is a discrepancy of power here. They [Romemu] have more members and have rent. You [West End] have power of the building, you have the bricks. So there is power tension that only can be bridged with trust and love. We had those issues here too. You have to meet at the level of clergy, leaderships and professionals, so that each agenda is taking the agenda of the other. Part of their agenda is for us too.

A. The pastor: Early on it was clear we wanted BJ to flourish and that anything we could do was part of our mission and vice versa. Lots of people came to our church and they said it had been suggested to them by someone who goes to synagogue there. Not a little secret. I still go and talk to the Hebrew School kids every year.

Q. There is a little discomfiture on WEPC side on space. How and when did you come to the conclusion to be here?

A. The rabbi: When we learned that asking for space was to ask for something that was not available. So we talked about it. We (BJ) realized that SPSA could not be the answer to all our needs but to many of our needs and they were really accommodating. This is what we can't and cannot do so we understood. It became obvious in many ways.

Q. Is there a part of the contract and agreement for common benefit?

A. The pastor: Once in a while we all ask and it depends on the situation. Basement renovation cost about \$4 million and BJ gave \$300,000 and it got done.

Q. Where the changes done made by people in church or outside contractors?

A. The pastor: Major things others do but we also had work days. We had moved to a five year contract for stability.

Q. How long did it take you to get to that point?

A. The pastor: We had fifteen years, year-to-year before we did that. It just made sense.

Q. Did you inquire of other groups doing Christian-Jewish collaboration?

A. The pastor: We checked in Boston and Maryland and upstate. A couple of examples. College campuses too. There were not too many.

Q. How do you decide?

A. The rabbi: You know the description of a camel? A horse decided by committee. The pastor: In Methodist system there is not an absolute ownership. So somebody needs to approve. Group of northeast bishops coming to visit this 23d of August. The rabbi: BJ was run by volunteers in the beginning. Now there are 25 people in the BJ office. Trust was already built into what we did. BJ has a hospitality committee with a life of its own. It is important not to over professionalize it.

Q. Where we can go buy some trust and love?

A. The rabbi: You get trust and love by having conversations and putting things on the table. You have to be able to say you feel you are being invaded, they, of being homeless. Come together to share the heart and you talk about the real issues. That, plus doing things together. Behind all this is fear. That's understandable. When it is not allowed to be expressed it is producing stories that are not real.

At the meeting's end, West Enders walked out onto a warm and sunny ice-cream-eating summer afternoon. The clarity of the day matched the clarity of the insights

realized in their learning journey. Seen through the lens of the West End-Romemu challenges, these insights included:

Sensing the Future

It was the crisis of a roof's collapse—perhaps qualifying for the technical insurance term as an “Act of God”—that crashed open the door of collaboration. One group's need became the other group's opportunity to welcome home a neighbor. An enduring relationship's genesis was a localized sort of Big Bang which ushered in a new creation. The arrival of this future came suddenly and unexpectedly. It was the nature of the response to it—the openness of the leaderships to new possibilities, and the active application of a hermeneutic of generosity—that changed the default setting in the relationship between them. Gone was the passive New York City-style hermeneutic of standard suspicion.

Sharing the Same Roof

This was first literal and then figurative. After the BJ roof was fixed and the once-damaged synagogue became available once again, there was an intentional choice by Jews and Methodists to maintain a shared roof relationship. This was notwithstanding the fact that they both now had perfectly usable and separate homes of their own to retreat to if they wanted to. The original need for space had become metamorphosed into a relational need for each other's company. The original crisis-forced encounter had made the participants discern a benefit they preferred to preserve: the benefit of encounter itself. The shared roof became the scene for a recurring encounter repeated over the course of one generation.

Affirming Religious Identity and Setting

Adjustments to the sanctuary were made to acknowledge the needs and sensibilities of the other. This flexibility was integral to the harmony that was achieved, a result also of the conquest of fear. Mobility of liturgical items and symbols—the cross for the Christians and the Torah ark for the Jews—made dual-use possible as well as acceptable to both traditions. Most notably, the Jewish congregation chose to retain a shared-space identity with the Christians even though it didn't have to once its restored synagogue reopened. BJ's sense of home and SPSA's sense of home both grew to include each other. Religious identity was seen in positive sum and not zero sum terms: each kept an identity and added a piece of the other's to it. Thus, the fear of identity loss was overcome by an identity gained. SPSA even acknowledged a theological "positioning" that embraced some of the Hebrew-language liturgy into its own services. The affirmation of religious identity was not done selfishly. Rather, it required them to acknowledge not merely their own but also the other's religious identity and sacred hopes. The setting where this took place was sacred not because of its place name as church or synagogue. Rather, the sanctuary was one because of its function as a place of encounter with the divine and of praise to it from an Abrahamic platform.

Deciding on the Relationship as Well as the Space

Trust and love made their "old couple" stability achievable. They were an input from the beginning as well as a result that is so far without end. But the inputs were not mere abstractions or wrapped-in-ribbon clichés. They were a benefit realized through the self-exposure of vulnerabilities and fears. Like West End and Romemu, BJ and SPSA met at a border where the weather was uncertain and where the forecast was cloudy, with fear. But they did not allow felt fear to become controlling, and they remade the border

with hard-earned trust. Meetings and discussions mattered. Scheduling and such things did too. Yet it still took fifteen years of not giving up arriving at the point of signing a multi-year space agreement because it simply “made sense.” At the end of the day, the space that was opening in their hearts was more significant than the space defined by the sanctuary. No year-to-year, or multi-year contract was made for the heart.

Negotiating the Sacred and the not Sacred

The prayers prayed by Jewish people on Saturdays made the space sacred when Christians worshipped there on Sundays. That was the insight of the Methodist pastor. Sacred was not about symbols of the sacred alone. The cross was a sign of the death of death through Christ, the Torah ark symbol of the Eternal One’s revelation to Moses. Yet there was no “ours” and “yours” sacred space *per se* in the common sanctuary. Sacred had become not a thing or a place, but a habit of togetherness in reaching out to God. The fixed symbol of this attitude was a statement on the large black-on-beige cloth banner above the pulpit area: HOW GOOD IT IS WHEN BROTHERS AND SISTERS DWELL TOGETHER IN HARMONY.

It is a Friday evening in January in the winter of 2014. This is my first opportunity to attend Shabbat services at Congregation Romemu, or for that matter at any Jewish congregation. Romemu is a Renewal Judaism congregation—Judaism for body, mind and spirit as it says in its materials—and has been worshipping for several years in the space of the West End Presbyterian Church, my own home church, at Amsterdam Avenue and West 105th Street on the Upper West Side of Manhattan. West End has occupied that northeast corner for 126 years. It was my first Shabbat service experience anywhere. Once before, I had caught a glimpse of the Romemu style toward the close of a Yom Kippur service our church had been invited to attend a couple of years previously.

It was a wonderful, praise and joy-filled experience. I arrived a bit earlier than the 6:30PM scheduled time. This was both to find parking in an area I knew to be difficult and to meet two temple officials whom I knew by phone but not in person. After asking around a bit, I found one of them who is the temple's treasurer, and introduced myself. The service went on till about 8:20PM maintaining a steady cadence and barely observable lulls, all wrapped in music and song that was all in Hebrew. This particular evening a Tu Bishvat Seder was also being held and I stayed for that at the invitation of Rabbi David, who I had met at the close of the Shabbat service itself. I stayed at the Seder till about 10pm before heading for home as it continued.

Like most visitors who would be coming to a West End service for the first time, I sat in the middle of the last row to the right of the main doorway entrance. It was around 6:15PM and the sanctuary space was already about 80% full, with people staking out places to sit and greeting each other with words, hugs and embraces of "Shabbot Shalom." The services at Romemu consistently draw 400 or more attendees and the evidence of that was clear. There seemed to be an equal number of women and men, whole families, lots of young people, many couples including several with babies and older people as well. It seemed a vibrant and full picture of a swath of Jewish Renewal faithful.

The congregation has been growing so fast that it had recently earned an article in the *Jewish Forward* newspaper. Its uninhibited style of worship, its holistic approach and the leadership of the young founding Rabbi David were all cited as factors in its dramatic rise.

It was easy for a visitor to recognize all of these elements in the service. By my count, there were no less than 31 different inflections of activity during the course of the service. Yet it all went smoothly, in a team-like choir-and-response form of worship that the congregants clearly knew and thoroughly enjoyed. Most of the service was seated. At other times there was standing, or a mixture of the two in spontaneous expressiveness. There was also a prolonged period of about five minutes of uninterrupted “meditative silence” as the Rabbi described at about the middle of the service. At one point, when the Siddur was at about page 11, there was also dancing in a chain of congregants who held hands and surrounded the temple with their singing and dancing, and there was always clapping, sometimes standing and sometimes seated. There could be no doubt these people had come there on this night with an intention to praise the Lord and to do so actively, not passively, and jointly, not merely alone.

Just before 6:30 strikes, and as people continued to flow in to produce a standing room only audience, a mild hum of a tune began to fill the space. Almost everyone wore normal street clothes and there was no discernible collective fashion ethos. All the men did wear yarmulkes and the rabbi wore his along with a prayer shawl draped over his back and front chest down to about his thighs. A female assistant standing to his right—whom I later spoke with and whose name was Jessica—had begun the hum. The Hebrew hum— it sounded to me like LA YA, YAH HAH, LA YA HAH done many times in a comforting melody—was picked up by a musical group sitting nearby with various instruments and doing vocals also to the Rabbi’s right. The sung melody gradually filled the temple as the congregation responded. While not knowing the words, I intuited it was an opening hymn of praise. It turned out that nearly the entire service fit this

description—a continuous choir-and-response series of cadences of worship and praise. Evening and song became one and the same. A guitar, a mandolin, a drum, a tambourine and other percussion instruments accompanied the collective tune, never overwhelming the human voice of the whole.

At West End, congregants are given a bulletin that is different for each week and which describes that Sunday's service. At Romemu, the worshipers follow a published magazine-size booklet called "A Siddur for Erev Shabbat," by Rabbi Marcia Praeger. It contains the chants, psalms and prayers that the Rabbi indicates by citing a certain page number, as the group moves from one song of praise to another. The Siddur, which I gathered was used for every Shabbat service, on this Friday covered pages 1 through 35. Some words I could make out and most I could not, often looking over at the next pew to see what page that person was on. There was a phrase near the bottom of the title page which I'd never seen anywhere before and which said: "This document contains holy language. Please treat it with respect. Do not place on the floor. Do not discard." The Siddur is bilingual English-Hebrew and it indicates when a particular psalm is in use. One of them was Psalm 29, and another Psalm 92. This reminded me of an observation by one scholar in a course I had taken years earlier on the Psalms, which he described as the hymn book of Ancient Israel. This certainly seemed to be the case at Romemu's Israel that night.

There had been lots of pre-service conversation among arriving and seated congregants. But once the singing began, it was all about song. Rabbi David interjected an observation here and there to guide the experience of the worshippers in certain directions. He guided them to become aware of their surroundings, to welcome the peace

of Shabbat, and to find their “inner point” as a community. Throughout, the Rabbi cited prayers. Midway through, he directed congregants to turn toward the back of the temple, where the main entrance was, and to extend their hands out. Jessica later confirmed my suspicion that this was a gesture of welcoming the arrival of Shabbat. Shabbat itself seemed to me, along with the words of Scripture in song, to be the driving icons of this service. After welcoming Shabbat, worshipers were asked to face the front and east, which is toward Jerusalem, and the Rabbi’s cry of “Shema Yisrael!” At that point he lifted the shawl to cover his head, and faced a closed cabinet that contained Torah scrolls. The cabinet was topped by an electric light placed amid a metallic rendering of flames. A prayer was recited by the whole temple for safety, peace, and love. The prayer was repeated three times with different pronouns—I, you, we—so that all relational directions were engaged. There was a sermon too. It was about how Jethro, a foreigner, was the one to teach Moses to say *Baruch Ashem*, Blessed be God, and to be aware of the good that had taken place, not only difficulties of the past or the challenges of the future.

Kabalistic, Buddhist and other wisdom traditions were freely cited by Rabbi David as he spoke. Jessica told me this was unusual and unlike traditional Jewish Shabbats, and was a risk he was taking. Attendees who had suffered a loss in the family within the past year were asked to stand and a Kaddish for them was sung out loud. More than 20 first time visitors—from Alaska, Maryland, Long Island, Tel Aviv and other locales—introduced themselves and greeted the temple group. Greetings of “Shabbat Shalom” flowed freely and often within the group. The last song sung honored Martin Luther King, Jr. and was “We Shall Overcome.”

Shabbat at Romemu was an uplifting, and spiritual experience. It made me feel proud to see how my home sanctuary was a store of a rich vein of other praises to God in other melodies and in a language God had to have understood. Now, I knew personally what sanctuary used by two faiths was like. It made we wonder what the essence of the sanctuary was and whether that essence was necessarily Christian or necessarily Jewish or neither. The sanctuary's encounter with two faiths made it a different place. I wanted to know what that difference was and so began to study writings on the sacred and writings on the holy.

Chart 5 Christian-Jewish Space –Sharing Collaborations in the United States ³⁵

Participants	Affiliations	Location	Year
Bradley Hills Presbyterian Church and Bethesda Jewish Congregation	Presbyterian Church (U.S.A.) and independent liberal Jewish group	Bethesda, Maryland	1964 – present
St. Clare of Assisi and Temple Beth Emeth	Episcopal and Reform Jewish	Ann Arbor, Michigan	1970 – present
St. Paul and St. Andrew United Methodist Church and B'nai Jeshurun	United Methodist and independent Jewish	New York, NY	1991 – present
First Congregational Church and Congregation Sukkat Shalom	United Church of Christ and independent progressive Jewish	Wilmette, Illinois	1997 - present
Shepherd of the Hills Lutheran Church and Pardes Levavot	Evangelical Lutheran Church in America and Renewal Judaism group	Boulder, Colorado	2003-present
West End Presbyterian Church and Kehilat Romemu	Presbyterian Church (U.S.A.) and Renewal Judaism group	New York, NY	2009 – present

³⁵ Christian-Jewish-Muslim collaborations such as the Tri-Faith Initiative in Omaha, Nebraska are not included. The initiative purchased land for a campus on which three partners including Temple Israel, the American Muslim Institute and Countryside Community Church United Church of Christ would each build a separate house of worship. An additional Tri-Faith Center is to serve as a space for interaction and community building by all three groups. Temple Israel was completed in 2013. The others are under construction or in the planning. One of the supporters and directors of the project is Susan Buffett, daughter of famed Omaha investor Warren Buffett.

Chart 6 Phases and Issues in Christian-Jewish Space Sharing Relationships

Phases Issues	Getting to Know You	Settling In	A Welcome Home	A Theology of Encounter
Sensing the future	An encounter-causing event is the catalyst which brings together Jewish and Christian faith groups around a sudden or gradual need. The groups begin to back into their future. The nature of the contractual or legal arrangement is the center of the relationship.	There is a built-in asymmetry in the relationship. Its presence requires attention to practical issues. Dialogue may help these issues, but contracts or legal arrangements cannot provide it. The quality of the relationship between the leaderships is the key success factor at this point. Visioning exercises can be a useful tool.	Self-questioning on both sides over whether the shared space is the home of one, the home of the other, or the home of both, comes to be understood as neither/nor but as a sanctuary to God.	The theme of Psalm 133:1, "How good it is when brothers and sisters dwell together in harmony" is a unifying vision and mission statement for a stable partnership.
Affirming religious identity and setting	There are so many new things to be addressed that frustrations can grow over slowness of decision-making. Relations are respectful but formal, and governance structures struggles to respond to the new challenges. .	The hosted group seeks visible signs of its religious identity of the type available to the hosting group. Signage and iconography matters surface begin to be addressed directly.	A re-imagining of the relationship and of how it can be implemented as its own point of reference in the shared space becomes a real possibility.	Uncontroversial aspects of liturgy such as hymns or chants can come to be intentionally shared by the community. A partnership of mutual respect for difference, and for the common a need to witness to worship of the same God is the relationship rule.
Deciding on the relationship as well as the space	The relationship is conducted largely at the level of the spiritual leaders. Without a sound leaders' relationship, the sharing has little to no future.	Friction over space-use issues and decision-making can prompt a stress-relieving dialogue on the relationship itself.	There is a mutual affirmation of identities, and no either/or loss to the self-image of the other. The inability to allow this is a point of failure in collaborations that fail, and a point of success in those that do	The relationship is taken for granted and its metaphor is that of an "old couple."
Negotiating the Sacred and the not sacred	Discussions of what is 'sacred' tend to be objectified as the sacred 'things' of one or the other community, whether in the positive or the negative sense. Issues of iconography will tend to emerge here	Two peoples with assumed similarities in values and outlooks are tested in whether they may be failing God in their dealings with each other.	Commitment to hospitality and welcome deepens and becomes determinative in the overall relationship direction. Collaborations that solve this have a future and those that don't won't.	The parties see their collaboration as a model to be shared with a wider community, sometimes with a written "covenant" presented as a public testimony.

PART III

CHAPTER 5

THE REFORMED PRESBYTERIAN TRADITION³⁶ AND JUDAISM: BIBLICAL AND THEOLOGICAL PERSPECTIVES

Genesis *Bereishit*

And from the ground the Lord God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad. (Genesis 2:4 JPS)

As the heavens declare the glory of God, so the landscape of the West End sanctuary utters a speech full of biblical and theological meanings.³⁷ The speech is multilingual, day-of-the-week-sensitive, and not primarily intended to distinguish good from evil. Rather, it yearns for God on Fridays and Saturdays in “Jewish,” and on Sundays in “Christian.” As in the cosmos above, spoken and unspoken knowledge of God is declared in the Upper West Side microcosm below.

Some of this speech is fixed to the architecture, like the modified Jerusalem cross.³⁸ It is carved like a frontispiece to an overhang in the ceiling above the recessed

³⁶ The tradition of the Presbyterian Church (U.S.A.) belongs to a strand that is here called “Reformed Presbyterian” not to designate a denomination but to identify that strand with the “reformed” tradition emerging out of the Protestant Reformation. PC(USA) documents often refer to this tradition as “reformed and always reforming” and internationally the denomination is part of the “World Communion of Reformed Churches.” There exists a denomination not of the PC(USA) called the “Reformed Presbyterian Church of North America” to which the title above does not refer. As referenced earlier, all references in this document to Presbyterian(s) refers specifically to the PC(USA) and no other group.

³⁷ Abraham Joshua Heschel makes a distinction between God’s essence and what the universe expresses: “Now, the Bible does not regard the universe as a mechanism of the self-expression of God, for the world did not come into being in an act of self-expression but in an act of creation. The world is not of the essence of God, and its expression is not His. The world speaks to God, but that speech is not God speaking to himself.” Abraham Joshua Heschel, “Symbolism and Jewish Faith,” in Frederick Ernest Johnson, ed., *Religious Symbolism* (New York: Institute for Religious and Social Studies, 1955), 56.

³⁸ In another era, the architecture of church buildings was made to resemble the shape of a cross. Germanos, the Patriarch of Constantinople (715-730) is cited by Heschel for the view that “the church is

pulpit. Some speech is mobile, like the wooden cabinet with the Torah scrolls inside. It is rolled into a central position of commanding presence for Shabbat. Its silence thunders across the filled-to-capacity sanctuary. Attendees who hear that silence may wonder what it was like when the trumpet blared, when Moses spoke, and when God answered him in thunder on Sinai. On other days, the Torah ark stands in sentry position, stage right of the pulpit, at parade rest against the northeastern wall, awaiting its next call to religious duty.

At the front right feet of the pulpit stands a marble baptismal font. It bears the name of the first member of the Sunday School, Stanley Lawson, and dates from 1890. It is the church's oldest memorial gift. So far, its heavy weight has made moving it inconvenient. To its left is the communion table, provided it is Sunday. It is in the spot that is cleared to make room for the Torah ark. The table's carved message, "THIS DO IN REMEMBRANCE OF ME" is legible at eye-level to anyone in the sanctuary who has normal vision. Its message combines the biblical and the theological. The synoptic gospels record the institution of the "Lord's Supper," (Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20) and the version by Luke quotes those specific words. They represent the sacramental mandate as well as the theology of the "blood," "the covenant," and the "forgiveness of sins" (Matthew 26:28) that is bedrock in Reformed faith.³⁹ Romemu's

heaven on earth, the symbol of the Crucifixion, the Entombment, and Resurrection," adding that "from the fifth century, symbolism permeated the architecture of Byzantine churches in all its details." Heschel, "Symbolism and Jewish Faith," 58.

³⁹ Chapter 29 of the Westminster Confession, "Of the Lord's Supper" says in its article I: "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body." The *Book of Confessions* constitutes Part I of The Constitution of the Presbyterian Church (U.S.A) and the *Book of Order*, which deals with polity and governance matters, is Part II. Presbyterian Church General Assembly, *Book of Confessions* (Louisville, KY: Presbyterian Church, 2007), 155.

Torah ark is also a remembrance with biblical and theological overtones. It evokes the giving of the Torah to Moses in Exodus 20.⁴⁰ Romemu observed this on the special day called Shavuot,⁴¹ and which in 2015 fell on the Sunday of Pentecost at West End. The Torah ark symbolizes⁴² the covenantal theology which made the people of Israel a people, and made the Lord their “g-d.”⁴³ From the twelfth century to the present, generations upon generations of Jewish students of Torah have learned of the specialness of this covenantal bond through the Pentateuch commentary of Rashi (1040-1105).⁴⁴ “In

⁴⁰ Although Heschel notes in a related context that, “Jewish festivals do not contain any attempt to recreate symbolically the events they commemorate. We neither repeat nor imitate sacred events. Whatever is done in religious observance is an original act. The Seder ritual, for example, recalls, it does not rehearse the past.” As additional evidence of Jewish non-symbolizing, he cites Mt. Sinai: “How significant is the fact that Mount Sinai, the place on which the supreme revelation occurred, did not retain any degree of holiness! It did not become a shrine, a place of pilgrimage.” Heschel, “Symbolism and Jewish Faith,” 71, 57.

⁴¹ David Novak notes that there is an old custom of reading the Book of Ruth in the synagogue before the reading of the Torah on the festival of Shavuot, suggesting that Israel is to be compared to a convert. “The Torah reading for the day is the selection from Exodus (19-20) describing the covenant between God and Israel consummated at Mount Sinai and the prescription of its legal foundation: the Ten Commandments. Hence reading the story of Ruth, the paradigmatic convert to Judaism, seems to suggest that she is the model for all Israel.” David Novak, *The Election of Israel: the Idea of the Chosen People* (Cambridge: Cambridge University Press, 2007), 187-188.

⁴² Heschel would not want this symbolic function to be overstated, as he notes: “Entering a synagogue, we encounter no objects designed to impart any particular idea to us. Judaism has rejected the picture as a means of representing ideas; it is opposed to pictographic symbols. The only indispensable object is a Scroll to be read, not to be gazed at.” Heschel, “Symbolism and Jewish Faith,” 58.

⁴³ Printed versions of the Torah not in the form of scrolls are called *chumashim*. According to Avigdor Bonchek, most *chumashim* contain the Torah text alongside the *Targum Onkelos*, an Aramaic translation of the Torah by the second century sage Onkelos, a Roman convert to Judaism and nephew of the Emperor Hadrian. Onkelos, whose work was known and followed by Rashi (see note below), followed a form of translation called *p’shat*, which aims to find the plain meaning of a text, the approach also used by Rashi. With regard to the revelation at Sinai, Bonchek says: “When g-d comes to Moses or to Israel, the Targum shows a special sensitivity in his translation; he translates this as ‘being revealed’ [Exodus 19.19; 20.17; Deuteronomy 33.2] whereas when g-d ‘comes’ to a gentile, Onkelos translates this as ‘a saying came from g-d’ [Genesis 20.3; 31.24, Numbers 22.9]. By introducing the words ‘a saying came from’ the Targum depicts a greater distance between g-d and the gentile prophet, than between *Hashem* and the Jewish prophet.” *Hashem* literally means “the name” and is used 7,484 times in the Tanakh. Avigdor Bonchek, *What’s Bothering Rashi? A Guide to In-Depth Analysis of His Torah Commentary*, vol. 3 (Jerusalem: Feldheim, 2002), 9.

⁴⁴ Rashi is held to be the greatest and most popular commentator of Bible and Talmud in Jewish history. His abbreviated name is compounded of three Hebrew letters, R, SH, I, which comprise a mnemonic device from the initial letters of his full name, Rabbi Schlomo Itsaki [i.e., Solomon the son of

the classical tradition of Jewish education, the pupil always studied *Humash* (the Pentateuch) with Rashi.”⁴⁵ Rashi begins his commentary to every new book of the Torah by noting “g_d’s love for his people Israel,” “his love of the Torah’s prophecy,” and “his love of Israel and his sensitive manner of reprimanding them.”⁴⁶ The establishment of a special status for Israel is noted by Jacob Katz as a theme in Rashi: “Israel became the nation nearest to God” (Rashi, Exodus XIX.5). Israel differs from the other nations in his submission to the 613 Commandments of the Torah (Rashi, Ruth I. 16). Israel alone devotes himself to the study of the Torah, an occupation which, in *halakhic* Judaism is reckoned the highest religious virtue. On Israel alone god bestows his *Shekinah* (divine presence).”⁴⁷

If the Romemu worshippers were to seek guidance on Christianity from Rashi, they would find little: “Rashi’s original intention, i.e. to state the Jewish point of view in contrast to the Christian, was completely ignored by the students of his commentaries.

Rashi seldom refers to Christianity explicitly,” says Jacob Katz, who adds:

Rashi in his description of the Jewish religious position resorted to a dichotomy, placing Jewry on one side and all the other nations of the world on the other. Since for the Talmud and midrashic literature Christianity was reckoned but one of the many heretical sects to be combated, Rashi followed their lead and did not make explicit references

Isaac] with which the scholar frequently signed his communications. Sometimes he used the abbreviated form ‘shi’ without the pronominal R. His disciples referred to him by the title *Hamoreh* ‘the teacher,’ or *rabbenu*, ‘our master.’ A few medieval scholars called him Rabbi Shlomo Hatsafari [the Frenchman]. Born in the eleventh century in Troyes, France, his works initiated countless generations into rabbinic lore and “gave a taste for a general understanding of that literature to thousands of people who otherwise would never have known anything about it.” Rashi and Chaim Pearl in *Rashi: Commentaries On the Pentateuch* (New York: Viking Press, 1973), 15; and Harold Louis Ginsberg, ed., *Rashi Anniversary Volume* (Philadelphia: Jewish Publication Society, 1941), 10.

⁴⁵ *Rashi: Commentaries On the Pentateuch*, 9.

⁴⁶ Bonchek, *What’s Bothering Rashi?* 19.

⁴⁷ Jacob Katz, *Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times* (Westport, CT: Greenwood Press, 1980), 15.

to it. Christianity was included in the notion of *'ummoth ha 'olam*, the 'nations of the world' i.e. the gentiles.⁴⁸

David Flusser admits to an inexplicable absence of rabbinic comment on early Christianity:

The strangest thing, is that in the early Rabbinic sources, until the end of the second century, nothing is said against the person of Jesus or against the faith he had elicited, [and] the lack of any criticism of the faith of Jesus and of the principles of the Christian religion in rabbinic literature prior to the end of the second century cannot be easily explained.⁴⁹

Presbyterians would not fare better if they turned to their "Confessions" for guidance on relations with Jews. There are eleven major ones and Rohls cites two that contain a specific Jewish reference, the Scots Confession (1560),⁵⁰ and the Second Helvetic Confession (1566).⁵¹ The first one describes the church as "Catholic that is universal, because it contains the chosen of all ages, of all realms, nations and tongues, be they of the Jews or be they of the Gentiles." In the Second Helvetic Confession, there are in fact "two peoples...namely, the Israelites and the Gentiles, or those who have been gathered from among Jews and Gentiles into the Church."⁵² Hardly any of the major

⁴⁸ Katz, *Exclusiveness and Tolerance*, 24.

⁴⁹ David Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes Press, 1988), 635-636.

⁵⁰ The Scots Confession is also among the sixteenth and seventeenth century confessions that contain "an anti-Roman Catholic polemic that would be unfair and inappropriate in contemporary confessions." Presbyterian Church (U.S.A.), *Book of Confessions* (Louisville, KY: Presbyterian Church, 2007), xxiii.

⁵¹ Together, the Heidelberg Catechism (1563) and the Second Helvetic Confession, are considered probably the two most widely accepted confessional statements among Reformed Christians throughout the world.

⁵² Jan Rohls, *Reformed Confessions: Theology from Zurich to Barmen* (Louisville, KY: Westminster John Knox Press, 1998), 167-168.

Presbyterian confessional statements make explicit mention of Jews.⁵³ According to the PC(USA), in the United States, Presbyterians have been guided for most of their history by essentially a single confessional standard, the Westminster Confession with the Larger and Shorter Catechism that translated it into question and answer form for educational purposes. In the sanctuary the Presbyterians and Jews share, oblong stained glass windows of a size much larger than life tell their Gospel stories. The declining sun or western daylight pouring through them illuminates this other form of sanctuary speech. A worshipper of either faith seated in the easterly arrangement of the pews would have to look behind them and up to see this custom-made architectural fixture. That individual's spatial orientation, and that of the building itself, speak of an intention to face the rising sun and the direction of the Holy Land.⁵⁴

Speech arising from the sanctuary is not only *said*, but also *done* there. The 'done' speech is articulated in the liturgical practices of the Christians and Jews. These practices are like exercises of the soul. They have strengthened the sinews of faith and the flexors

⁵³ Confessional statements are historic, rare, and a category unto themselves. Other statement forms in modern times do refer to Jews. See Presbyterian Church (U.S.A.), "A Theological Understanding of the Relationship between Christians and Jews," A Paper Commended to the Church for Study and Reflection by the 199th General Assembly (Louisville, KY: Presbyterian Church, 1987). Also, the age of confessionalism focused more on distinguishing Reformers from the Roman Church than on the parting of the ways between Christianity and Judaism. It arose and peaked before the modern separation of church and state began to become the norm after the French Revolution. During the period of their compilation, confessions came largely from cities and states (e.g., Zurich, Heidelberg, and Scotland) where "these confessions of the state authority served to preserve the confessional unity of the authority's territory." Rohls, *Reformed Confessions*, 272. Jews were not a significant demographic in those locations. Even if they were, they would have lacked the civic standing that came only in the period of Jewish Emancipation in the latter half of the nineteenth century. As a result, Jews would have gotten no official recognition in state-based confessional statements.

⁵⁴ From the time of the fourth-century Roman Emperor Constantine, the Christian basilica gained an architectural popularity that continues to the present day. Constantine's successors continued the spread of basilica churches, "Oriented on an east-west axis, with the apse in the east end, basilica churches mirrored those of other religions in heralding the direction of the rising sun, though in Western Christian significance the direction came to indicate Jerusalem." Jeanne Halgren Kilde, *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship* (Oxford: Oxford University Press, 2008), 47.

of hope during centuries of practice by Christians and millennia of perseverance by Jews. Worshippers get their personal and collective faith identities shaped and toned by these exercises.

How the West End landscape is understood will depend on who interprets its speech. A choice of day of the week, combined to particular pieces of sanctuary landscape, can themselves constitute the Christian or Jewish faith experience at West End/Romemu.⁵⁵ Is the Jerusalem cross⁵⁶ a symbol of comfort, strength, and life, as Christians might view it? Or is it a symbol of prejudice, hatred, and death, as Jews before and after the First Crusade (1096-1099) might feel?⁵⁷ An overlay of Scriptural or theological validation, each according to its faith kind, would predictably come with any answer. Worship with prayer, song, dance, hand-clapping, and body-swaying lend additional context. In the same way that no text can be translated without interpretation—

⁵⁵ David Flusser cites the evidence of Ignatius' *Letter to the Magnesians* (9:1) to say that already at the end of the first century Jews who had entered the Church ceased to observe the Sabbath on Saturday and celebrated it on Sunday. Flusser, *Judaism and the Origins of Christianity*, 632.

⁵⁶ Carroll E. Whitmore shows in *Symbols of the Church*, rev. ed. (Nashville, TN: Abingdon Press, 1987), 11-15, the 28 varieties of crosses that have been used in church history, the most common and generally recognizable of which today is called the Latin cross, a simple joining of a longer vertical to a shorter horizontal plane. The Jerusalem, or crusaders, cross usually has four small crosses between the arms, the five crosses symbolizing the five wounds of Jesus. It was worn by Godefroi de Bouillon, a leader of the First Crusade and first ruler of Jerusalem after the crusaders warred against and deposed Muslim rule in the Kingdom of Jerusalem. Whitmore says of the symbol of the Presbyterian Church (U.S.A.): "The seal of the PCUSA incorporates the basic symbols of the cross, scripture, the dove, and flames. The cross is dominant, chosen because is the universal symbol of the Christian church. The book motif above it represents the emphasis on scripture in the reformed tradition. The dove affirms the role of the spirit; the flames represent both revelation and the beginning of the church at Pentecost. Beneath the image of the book, the suggestion of a pulpit is seen, highlighting the role of preaching in Presbyterian worship."

⁵⁷ The Jewish Virtual Library states that the crusaders entered Jerusalem "through the Jewish quarter, where inhabitants defended themselves alongside their Muslim neighbors, finally seeking refuge in the synagogues, which were set on fire by the attackers. A terrible massacre ensued; the survivors were sold as slaves, some being later redeemed by Jewish communities in Italy. The Jewish community of Jerusalem came to an end and was not reconstituted for many years, but the Jewish centers in Galilee went unscathed. However, the great community of Ramleh dispersed, as did that of Jaffa, so that overall the Jewish community in the Holy Land was greatly diminished."
<http://www.jewishvirtuallibrary.org/jsourc/History/crusades.html> (accessed October 16, 2015).

because no two languages are exactly alike—so is biblical, theological, and liturgical context needed to translate the languages of the multifaith West End sanctuary.⁵⁸

Not to be neglected in sanctuary interpretation is the stock of personal hermeneutical inventories of participants, including their attire.⁵⁹ Each participant carries a storehouse of memories, thoughts, emotions and associations.⁶⁰ They filter every personal conviction of that which each individual deems meaningful and true.⁶¹ In the

⁵⁸ To Paul Ricoeur, even reading within a written language is necessarily an act of interpretation: “To read is, on any hypothesis, to conjoin a new discourse of the text. This conjunction of discourse reveals, in the very constitution of the text, an original capacity for renewal which is its open character. Interpretation is the concrete outcome of conjunction and renewal.” Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action, and Interpretation*, trans. John B. Thompson (Cambridge: Cambridge University Press, 1981), 158. A comparable perspective is applied to Scripture by Heinrich Bullinger: “The text is the law and the prophets, the interpretation the evangelists and the apostles,” as quoted in Alan P. F. Sell, ed., *Reformed Theology and the Jewish People* (Geneva, Switzerland: World Alliance of Reformed Churches, 1986), 12.

⁵⁹ Arland A. Dirlam, citing W. T. Stace’s book *Time and Eternity*, observes that “religious symbolism stands for an experience. The symbol does not mean, but evokes an experience. It evokes in us feelings, moods, and emotions, much as varying sounds of music evoke them in us.” Arland A. Dirlam, in Johnson, *Religious Symbolism*, 130.

⁶⁰ Edwin H. Friedman, a therapist and a rabbi, says the emotional contexts of clergy leaders themselves explain church and synagogue dynamics through family process theory: “It is the thesis of this book that all clergymen and clergywomen, irrespective of faith, are simultaneously involved in three distinct families whose emotional forces interlock: the families within the congregation, our congregations, and our own. Because the emotional process in all of these systems is identical, unresolved issues in any one of them can produce symptoms in the others, and increased understanding of any one creates more effective functioning in all three.” Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: Guilford Press, 2011), 1.

⁶¹ In the earlier years of the West End-Romemu relationship, a personal experience gave me a stark reminder of the significance that unshared personal histories can play in Christian-Jewish relations at the personal, not merely the institutional level. During a regular Sunday West End worship service, the moment called the “passing of the peace” arrived. Attendees rise to greet each other with the words “Peace of Christ,” or simply “Peace.” This is similar to when Romemu members offer themselves a “Shabbat Shalom” greeting. Some Romemu members were guests at the West End service. All but one accepted my outstretched hand. The person who declined made an obvious effort to turn away in the aisle, and to say an audible “no.” It seemed the handshake greeting represented something entirely other than the sharing of peace to this participant. Romemu members are not alone in the depths of their feelings. At another time, a West End member was heard to tell another that they preferred that the church go under than to see it “taken over by the Jews.” To Edwin Friedman’s understanding, these instances show that: “The emotional processes in a family always have the power to subvert or override its religious values. The emotional system of any family, parishioner or congregational, can always ‘jam’ the spiritual message it is receiving.” Friedman, *Generation to Generation*, 6-7. Further, quoting Emmanuel Levinas, Esther Benbassa and Jean-Christophe Attias, provide additional insight: “The seeking for forgiveness never comes to an end,” says Levinas. “Nothing is ever completed.” He goes on to emphasize that there are “two conditions for forgiveness: the good will of the offended party and the full awareness of the offender.” Esther Benbassa

Presbyterian tradition, the meaningful and the true are expressed for the collectivity in a body of “confessions,” or statements of faith. The idea of a confession is “to affirm, declare, acknowledge or take a stand for what one believes to be true,” according to the PC(USA) *Book of Confessions*.⁶² None of its eleven major confessional statements deals specifically with Jewish-Christians relations. Indeed the term “Jewish” or “Jew” is hard to find in them.⁶³ In the Jewish tradition, the Presbyterian definition of a confession could most closely resemble the fundamental statement of faith repeated since Moses in Deuteronomy 6:4, and which is universally known as the *Shema*: “Hear O Israel the Lord is our God, the Lord alone.” (JPS)

The personal and the collective come together in the liturgies whose blueprints reveal a Christian or Jewish architecture. The people of West End regularly recite a different kind of public confession inscribed in the program bulletin of every Sunday service. To the people of Romemu the power of imagination may give their recitation of the *Shema* a Mosaic ring. Then too, there is the dimension of the “ineffable.” It may have

and Jean-Christophe Attias, *The Jew and the Other* (Ithaca, NY: Cornell University Press, 2004), 138, quoting Levinas’ *Nine Talmudic Readings*, 19.

⁶² Presbyterian Church (U.S.A.), *Book of Confessions* (Louisville, KY Presbyterian Church, 2007), xii.

⁶³ “The Jews are mentioned in a relational context only in the larger Westminster Catechism of 1647, according to Ellen Flesseman-van Leer et al., in Sell, ed., *Reformed Theology and the Jewish People*, 21. The catechism, which is in a question-and-answer format and includes proof texts, says in question 191: What do we pray for in the second petition? A. In the second petition, (which is, Thy kingdom come,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel-officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.” The proof text cited for the reference to the Jews is Romans 10:1. “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Presbyterian Church (U.S.A.), *Book of Confessions*, 227.

been expressed in the silence that was part of the Romemu liturgy on the Shabbat of my 2014 visit there. Perhaps it is what Abraham Joshua Heschel describes saying: “Our awareness of God is syntax of the silence in which our souls mingle with the divine, in which the ineffable in us communes with the ineffable beyond us.”⁶⁴

Gadamer⁶⁵ describes the worlds of interpretation of written texts in ways that could elucidate the many ways of understanding the “speech” in the landscape of West End/Romemu. The world from which a text arose is described as the one *behind* a text. It focuses on the intention of the original source. A second view is the world *of* the text. This focuses on the original world within which the source lived. A third is the world *in front of* the text. It arises from interpretation that is not limited to the experience at its origins and instead emerges from the interaction of horizons past and horizons present. A “fusion of horizons” generates a measure of contemporary, not merely historic, understanding.

Using Gadamer’s logic, the Jerusalem cross above the West End pulpit could be interpreted as: a) a symbol of Christian intentions in the Middle Ages to reverse the growth of Islam, and capture the Holy Land from Muslims; b) the personal expression of the leader of the First Crusade, who first wore that cross; or c) a to-be-determined fusion of Jewish and Christian views from the horizon of the early 21st century.⁶⁶ It was to this

⁶⁴ Abraham Joshua Heschel, *I Asked for Wonder: A Spiritual Anthology* (New York: Crossroad Publishing, 1983), 9.

⁶⁵ Hans-Georg Gadamer, as described by Diane Bergant in Eugene B. Korn and John T. Pawlikowski O.S.M., eds., *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other* (Lanham, MD: Sheed & Ward, 2005), 30.

⁶⁶ Or one could apply the logic of Paul Ricoeur to an insight of Thomas Barrie, who sees the religious significance of place as given in part by its history. Place history and personal history become an encounter with “text” that is bound to produce a pre-critical “first naiveté” and a “second naiveté” in Ricoeur’s conception. For a Presbyterian, a first naiveté could read West End’s Jerusalem cross as a symbol of redemption; a second could admit a Jewish perception of it as persecution of the neighbor and as such a

fusion of horizons that the people of B'nai Jeshurun and Saint Paul and Saint Andrew Methodist Church arrived at with their solution to their cross issue. They chose to let the cross stay in place but took away its spatial monopoly and dressed it over with a new banner saying: HOW GOOD IT IS WHEN BROTHERS AND SISTERS DWELL TOGETHER IN HARMONY.

The power to come alive with religious significance is given to those objects by their status as symbols. Otherwise inert pieces of sanctuary landscape gain an enduring significance. They become aides to the encounter with the Divine and may come to be, uncritically and incorrectly, labeled “sacred” themselves. Lifeless pieces can come together with identity and power, but they would need a Divine encounter, like the dry bones of Ezekiel’s vision (Ezekiel 37). The Torah scrolls recall the formative moment in the creation of the people of Israel and of its covenantal relationship to God. The cross speaks to the atoning sacrifice of Jesus’ death and to the resurrection authentication of his messiahship. This is the “new covenant” Christians see in Jeremiah 31:31. Sometimes it is words which constitute symbols. “Covenant” is one such term and is one that Christians and Jews share but interpret differently.

Susannah Heschel writes that *The Sabbath*, published in 1951,

Appeared at a time when American Jews were assimilating radically and when many were embarrassed by public expressions of Jewishness. Even among rabbis and Jewish leaders, a rejection of Jewish mysticism, Hasidism, and even of theology and spirituality was common. It was as if they desired a religion-less Judaism—a Judaism without God, faith, or

violation of faith. From a first naïveté reading of the cross by a Jew as symbol of Jewish persecution, there could also be a second naïveté reading of it as the sign of a movement following a “failed Messiah” whose crucifixion could never be the anticipated Messianic redemption. See Mark R. Wynn, *Faith and Place: An Essay in Embodied Religious Epistemology* (Oxford: Oxford University Press, 2009), 189; see also, John Barton, ed., *The Cambridge Companion to Biblical Interpretation* (New York: Cambridge University Press, 1998), 1.

belief. For them, the Sabbath interfered with jobs, socializing, shopping, and simply being American.⁶⁷

Neither the baptismal font of West End nor the Ark of Romemu is sacred in and of itself because, according to Heschel's theology of the Sabbath, God is not in things of space but in moments of time. Therefore, a shared space acquires sacred meaning by virtue of a sanctifying activity taking place within it. Gaining control of the world of space—the issue in the microcosm of the West End/Romemu relationship—is certainly one of our tasks,” Heschel says. But there is the danger that “when in gaining power in the realm of space we forfeit all aspirations in the realm of time . . . Life goes wrong when the control of space, the acquisition of things in space, become our sole concern.”⁶⁸

If the sacred needs a sacralizing activity to be such, then the welcoming of the Sabbath at Romemu is a sacred act. Where the Romemu search for a home meets a West End response of hospitality, a theology of welcome is created. According to Oden, early Christian texts consistently proclaim that

Whether we are guest or host we must be ready, ready to welcome, ready to enter another's world, ready to be vulnerable. This readiness is expectant. It may be akin to moral nerve. It exudes trust, not so much that one will succeed in some measurable way, but that participation in hospitality is participation in the life of God. This moral orientation to life relinquishes to God both the practice of hospitality and its consequences. At the same time, the readiness that opens into hospitality also leads to repentance.⁶⁹

⁶⁷ Heschel, “Symbolism and Jewish Faith,” xii.

⁶⁸ Ibid., 3.

⁶⁹ Amy G. Oden, ed., *And You Welcomed Me: a Sourcebook on Hospitality in Early Christianity* (Nashville: Abingdon Press, 2001), 15.

Welcome also is a central theme in Luke Acts,⁷⁰ and a central insight of early Christian writings.⁷¹ These voices arriving across the centuries sound like the advice West Enders received from the rabbi at B’Nai Jeshurun in summer 2015:

Q. Where can we go buy some trust and love?

A. The rabbi: You get trust and love by having conversations and putting things on the table. You have to be able to say you feel you are being invaded, they, of being homeless. Come together to share the heart and you talk about the real issues. That, plus doing things together. Behind all this is fear. That’s understandable. When it is not allowed to be expressed it is producing stories that are not real.

Arnold Eisen notes how Rashi, the greatest of Jewish biblical commentators, begins his own “gloss” of Genesis by citing the astonishment of an earlier rabbi that the book forms part of the Torah at all. “Why should the Torah begin—at the Beginning? What does God’s revelation of commandments to Israel have to do with stories of paradise and flood, tribal wars and family intrigue? Why not begin, instead, with the heart of the matter: the first commandment given to Israel—celebration of the Passover and sacrifice—which comes only in chapter twelve of the book of exodus?”⁷²

Psalms 19 begins with the glory of God’s heavens and uses that metaphor for the glory of God’s Torah. Halfway through its rapturous lines of praise, the text seamlessly shifts into the arresting climax of 19:7, “the law of the Lord is perfect.”

Eisen continues with Rashi’s train of thought. “The Torah begins at the Beginning so that if the nations of the world should ever say to Israel, ‘you are thieves—you have

⁷⁰ According to John Koenig, *New Testament Hospitality: Partnership with Strangers as Promise and Mission* (Eugene, OR: Wipf & Stock, 2001), cited in Amy G. Oden ed., *And You Welcomed Me: a Sourcebook on Hospitality in Early Christianity* (Nashville: Abingdon Press, 2001), 210.

⁷¹ Oden, 210n2.

⁷² Arnold M. Eisen, *Galut: Modern Jewish Reflection on Homelessness and Homecoming* (Bloomington: Indiana University Press, 1986), 3.

conquered the lands of the seven nations of Canaan,’ the Jews can reply; ‘all the earth belongs to god. He created it, and gave it to whomever he saw fit. By his will he gave it to them, and by his will he took it away from them, and gave it to us.’”⁷³

Rashi’s commentary, adds Eisen, teaches that Genesis, by beginning at the Beginning, establishes the place of Israel in the order of God’s creation. “Why Genesis?” raises the more fundamental question “Why Israel?” “Why did God have recourse to the apparently arbitrary choice of one man and his descendants as the instruments with which to realize His plans for all of creation? Could God not have proceeded more directly—and more successfully! to His goals?”⁷⁴

Continuing to extol what the heavens declare and the Torah makes clear, the psalmist creates a sanctuary out of human heart, the type seen by Jeremiah (31:33):⁷⁵ “I will put my law within them, and I will write it in their hearts; and I will be their God, and they shall be my people.” “Let the words of my mouth and the meditation of my heart be acceptable to you, O Lord, my rock and my redeemer” (19:14 NRSV).

The sanctuary built by human hands at West End-Romemu has heard a song sung there many times now by both congregations. It is one that could practically become the building’s personal anthem:

Lord, prepare me to be a sanctuary
Pure and holy, tried and true
With thanksgiving, I’ll be a living
Sanctuary for You

It is you, Lord
Who came to save
The heart and soul

⁷³ Eisen, *Galut*, 3.

⁷⁴ Ibid.

⁷⁵ Unless otherwise noted, all biblical quotations are taken from the New Revised Standard Version (NRSV).

Of every man

It is you Lord
Who knows my weakness
Who gives me strength,
With thine own hand.

Lord prepare me to be a sanctuary
Pure and Holy, tried and true
With thanksgiving I'll be a living
Sanctuary for you.⁷⁶

The revelation and gift of God's law, the creation of a people to be a sanctuary for it, and the struggles of the chosen to exemplify holy living amidst the many "why?" questions of human life is a central story of Exodus.

Exodus *Shemoth*

The Lord called to him from the mountain, saying, "Thus shall you say to the house of Jacob and declare to the children of Israel. You have seen what I did to the Egyptians, how I bore you on eagle's wings and brought you to Me. Now then, if you will obey Me faithfully and keep my covenant, you shall be My treasured possession among all the peoples. Indeed all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation—Exodus 19:3-6 (JPS).

All history and all theology are about encounter.⁷⁷ Humanity's encounter with itself is history. The search to understand humanity's encounters with the Divine is theology.⁷⁸ The first type of encounter involves the profane, or that which is not holy; the

⁷⁶ Lyrics Mode, "Sanctuary Lyrics," <http://www.lyricsmode.com/lyrics/v/vineyard/sanctuary.html> (accessed October 26, 2015).

⁷⁷ Abraham Joshua Heschel says that "All human history as described in the Bible may be summarized in one phrase: *God is in search of man*." Adding, "Religion consists of *God's question and man's answer*. The way to faith is the way of faith. The way to God is the way of God. Unless God asks the question, all our inquiries are in vain." Abraham Joshua Heschel, *God in Search of Man: A Philosophy of Judaism*, reprint ed. (New York: Farrar, Straus and Giroux, 1976), 136-137.

⁷⁸ To Rabbi Irving Greenberg, who is associated with modern orthodox Judaism, the encounter of history with theology produced personal discovery: "...awareness of the extraordinary Christian efforts at self-purification vis-a-vis Judaism after the Holocaust and encounter with the religious power and ethical contributions of Christianity have evoked in me the recognition that Christians seek to worship the same God and to perfect the same world that Jews do." Irving Greenberg, *For the Sake of Heaven and Earth: The New Encounter between Judaism and Christianity* (Philadelphia: Jewish Publication Society, 2004), xi.

second, the sacred, or that which is.⁷⁹ As Rashi's interpretation reads, "in the beginning of god's creating of the heaven and the earth,"⁸⁰ the sacred was already defined in Genesis 2:3. It is the first reference to the holy/sacred in the *Tanakh*:⁸¹ "And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done."⁸² What did the world lack? "Only rest," says Rashi, "So when the Sabbath came, rest came, and with the blessing of rest, the whole work of creation was finished."⁸³

As the people Romemu stand, open their hands palms up, and face the front door to welcome the Sabbath, they engage in a ritual of encounter with the holy and with the fourth commandment: "Remember the Sabbath to keep it holy" (Ex. 20:8, JPS). In the space they share through an encounter with Presbyterian Christians, they exercise ephemeral control over material space. But power in the world of space "terminates abruptly at the borderline of time," according to Rabbi Heschel. There, the world of space dissolves into the realm of time. And, time has a realm "where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in

⁷⁹ Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (New York: Harcourt Brace and Company, 1959), 1.

⁸⁰ Rashi, *Commentaries*, 31.

⁸¹ Tanakh is the common term for, and the title of, the Hebrew Bible and is an acronym in Judaism for its three component parts: the Law (*Torah*), the Prophets (*Nevi'im*), and the Writings (*Kethuvim*). "Old Testament" is a Christian term not used in Judaism for these Scriptures, and is based on the theological assumption and the faith that the Christian Scriptures speak of a revelation in Jesus that is "New." This approach makes "New" the point of reference and therefore a prior revelation—while still accepted—is named "old."

⁸² Jewish Publication Society, ed., *JPS Hebrew-English Tanakh* (Philadelphia: Jewish Publication Society, 2000), 3.

⁸³ Rashi, *Commentaries*, 33.

accord.”⁸⁴ So, to observe the Sabbath “is to celebrate the coronation of a day in the spiritual wonderland of time.”⁸⁵ Heschel concludes that “Judaism is a religion of time aiming at the sanctification of time,” and that “the Sabbaths are our great cathedrals.”⁸⁶

Where in Genesis holiness in time first comes with Sabbath, in Exodus, “as the word of God is about to be voiced at Sinai, a call for holiness in *man* was proclaimed: “Thou shalt be unto me a holy people,” Heschel continues.⁸⁷ The encounter of the people with God’s call at Sinai, the theophany, sets the table for all encounters to come between Christians and Jews in history. These encounters will in turn frame the theologies that make Christianity “Christian” and Judaism “Jewish” and both faiths aware of the differences between them.

Sinai is the well from which Jewish and Presbyterian theologies draw beliefs on chosenness and election, on covenants “old” and covenants “new,” on views on particularism and universalism, and on claims and counterclaims regarding the “true” identity of “Israel.”⁸⁸ The promises that make up the spiritual inheritance of Israel constitute a will which later children of God will contest. The contesting theologies will flow down the mountainsides of Sinai to the yeshivas and seminaries of today, to encounters in the West End-Romemu sanctuary. There, they will find their own

⁸⁴ Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar Straus Giroux, 2005), 3.

⁸⁵ Ibid., 18.

⁸⁶ Ibid., 8.

⁸⁷ Ibid., 9.

⁸⁸ According to Jacob Neusner, “A Judaism is not a book, and no social group took shape because people read the book and agreed that God had revealed what the book said they should do. A Judaism, that is, a Judaic system, derives from and focuses upon a social entity, a group of Jews who (in their minds at least) constitute not *an* Israel but *Israel*.” Jacob Neusner, *The Mishnah: an Introduction* (Northvale, NJ: Jason Aronson, 1989), 40-41.

expression, one on Friday and another on Sunday. Liturgies conducted in the space will slip into Heschel's "realm of time," and their praise will fatten the buildings' mixed spiritual diet. Yet, borderlines in Presbyterian and Jewish faith identities will still be there.

A Christian worshipper might hear this:

"Christian theology has generally considered the Jewish Torah-faithfulness negatively as legalism, self-righteous justification by works, or as downright hypocrisy. It can be shown that this strongly negative attitude towards the law goes back to Luther and Lutheranism."⁸⁹

Or, this:

All Reformed theologians maintain that the moral law, and supremely the Decalogue, is the perfect expression of God's will; and all agree that the ceremonial laws which foreshadow Christ are abolished by his coming. All of them maintain too that for the unregenerate the law has a condemning function and frightens the conscience.⁹⁰

A Jewish worshipper might hear this:

The traumatic experience of the Cross in the Christian faith was one of the reasons why the Gentile Church not only refused to accept the Jewish way of life, but even created an ideology of ambivalent tension towards Jewish law. In its ideological opposition to the law, the "catastrophic" implications of Christology played a greater part.⁹¹

Or, this:

It seems to me that the relationship is asymmetrical in this sense: Christians, in order to make sense of Christianity, must affirm the truth of Judaism, without whose teachings Christianity is not wholly intelligible. Meanwhile, Jews can be fully faithful Jews without accepting the truth of Christianity at all.⁹²

At the ground-level experience in the West End-Romemu relationship, these theologies may be waiting to exhale in other life-forms made from words. "Chosenness"

⁸⁹ Sell, *Reformed Theology and the Jewish People*, 12.

⁹⁰ Ibid., 13.

⁹¹ Flusser, *Judaism and the Origins of Christianity*, 625.

⁹² Greenberg, *For the Sake of Heaven and Earth*, 254.

and “election” can hide inside issues of “friction,” and “welcome.” “Covenant” lurks behind “time frames,” and assumptions on length of commitment. Talk about “the lease,” can mask a real estate equivalent of what essentially is a covenant. “Particularism” and “universalism,” are in camouflage and unspoken. If given voice, they’d suggest that the rebranding of contentious issues under the term “logistics” is a stand-in for the alterity each side senses. Meanwhile, issues of “identity” closely match the “building signs” Romemu is requesting. The signs are to give the outside of the building a Jewish identity claim to match the already recognized internal one. So is the issue of “communication.” It is about interpreting each other’s intentions, to better discern whose identity is heading in which direction.⁹³

As banal and arbitrary as comparisons such as these may seem, they reveal an underlying truth. In the real-live settings of multi-faith, space-sharing relationships there is no denominational statement or theological treatise that can of itself lead to a successful, local multifaith encounter. An encounter may have legitimate theological grounding from Sinai, but it will bear fruit or wither only at the neighborhood level and not at the apex of theophany.

While the subject of space is not a topic in the Presbyterian Book of Confessions,⁹⁴ empty space has value as a place of encounter with biblical and

⁹³ As enumerated in Chapter 3, Genesis section, eight categories of related items emerged in discussion of relationship issues between the West End and Romemu leaderships: time frames, friction, welcome, the list, the lease, logistics, building signs-identity, and communication.

⁹⁴ But there is an informational brochure contained in Appendix G on “Sharing Building Space with a Group from Another Religion,” a publication of the Office of Interfaith Relations, Presbyterian Church (U.S.A.).

theological meaning in the West End-Romemu relationship.⁹⁵ The empty space is visible up front where rows of individual red-cushioned pews once stood, guarding seats West End barely needed. The now-emptied space fulfills one of the items on Romemu's 18-point list, the removal of pews to generate space for Simchat Torah dancing.⁹⁶ Simchat Torah means "rejoicing in the Torah" and is a joyous holiday marking the end of an annual cycle of weekly Torah readings. Torah scrolls are removed from their ark, and processed seven times inside the sanctuary by worshippers, as if marking that territory with the word of the Eternal One.

It is in Exodus where the people's liberation from Egyptian bondage culminates with the revelation and responsibility of receiving the Torah. It is the cause for rejoicing on Simchat Torah and the basis of obedience and worship.⁹⁷ Millennia into the future, the first Romemu worshippers would migrate from the south side of W. 105th Street to the north side to share space with Christians and dance Simchat Torah. Millennia into their past, Romemu's ancestral faith community crossed a history-making threshold of its own.

⁹⁵ Norbert M. Samuelson says, "The god of Judaism is defined in Anselm's terms as 'something no greater than which can be conceived.' Whatever those words mean to Christian theologians, modern Jewish philosophy interprets them to mean that, by definition, whatever can be conceived is not God, and God is the only entity of whom this can be said. The biblical ideal of sanctified, static space becomes an asymptotic model of sanctified, dynamic time. To do good is to imitate God; to imitate God is to transform the nothing of what is into the ideal something of what ought to be. Whether or not the good is pursued in God's name is irrelevant. The proper worship of God is characterized, not by propositions, but by an uncompromising commitment to the ideal in social action." Norbert M. Samuelson in Frank, *A People Apart: Chosenness and Ritual in Jewish Philosophical Thought*, 252-253.

⁹⁶ See Chart 3, item 3, Removal of pews for Simchat Torah next year.

⁹⁷ As noted by Samuelson, "To worship this deity is to obey his commands. Hence, worship is ultimately and primarily a political/ legal matter. In other words, god, the creator, relates to his creation as a ruler relates to those whom he rules, namely, through law. To worship the lord is to obey him." Norbert M. Samuelson, *A People Apart*, 249.

It went from the social and political ignominy of slavery to the Sinai pinnacle as a newly formed free people of Israel, chosen by God to receive the Torah.⁹⁸

This blessing from above would not come without woes from below. Torah—its observance, its perpetuity and its particularism—would become a point of harmony but also a bone of contention in future understandings of revealed truth. The people of Israel would hear others claiming the “Israel” name as theirs. They would “me too” that claim on the basis of interpretations of the same Torah Scripture; also, on the basis of a subsequent revelation embraced by Jews of the Second Temple period in Palestine.

These Second Temple-era claimants said they had found their Messiah, a liberator along the lines of the Mosaic model consecrated at Sinai. This “Christ,” one Jesus of Nazareth, spoke of the “kingdom of God” where the Torah spoke of a “kingdom of priests and a holy nation.” Jesus’ followers were Jews, as was he. And in Mark’s Gospel (12:29) he confirmed to a teacher of the Law of Moses the greatest commandment, “Hear O Israel, the Lord our God, the Lord is one.” This is known as the Shema and is the closest thing in Judaism to the creeds widely adopted in Christianity.⁹⁹ But the Greek title “Christ” that twinned Jesus’ name to a Jewish promise was a Gentile word, and

⁹⁸ Jacob Katz notes that Rashi repeated three times in his commentary on the Bible the legend according to which “the Holy One, Blessed be He, approached the Edomites and other nations and offered them the Torah. Only after the other nations had rejected the Torah did Israel become the sole repository of the Holy Law.” In quoting the above *aggadah* or in alluding to it, “Rashi and the poets made no special mention of the Christians.” Katz, 14.

⁹⁹ Although the Spanish-born, twelfth-century Jewish philosopher and physician Maimonides—Rabenu Moshe ben Maimon, also known by the Rambam from the initials of his name and title—formulated thirteen principles of Jewish faith in a commentary on the Mishnah. These principles are listed in Chart 7 along with comparisons to Reformed Presbyterian confessions. Also included is a comparison to Dabru Emet, a 2002 document by the National Jewish Scholars Project addressing eight major themes in the relationship between Christianity and Judaism. Many rabbis and intellectuals were Dabru Emet signatories but it did not speak for any one branch of Judaism and indeed it was opposed by the Orthodox Union. For Dabru Emet, see <http://www.jcrelations.net/Dabru+Emet+-+A+Jewish+Statement+on+Christians+and+Christianity.2395.0.html?L=3> (accessed Nov. 2, 2015). For Maimonides, see <http://www.bestjewishstudies.com/13-Principles-of-Faith> (accessed Nov. 2, 2015).

religiously foreign to the mainstream Judaism of the day. The majority disregarded the disciples' view of Jesus as "Messiah." Instead, most Jews then believed as most do today, and as captured in Maimonides' twelfth principle of Jewish faith: "I believe with perfect faith in the coming of the Messiah. No matter how long it takes, I will await his coming every day." (See Chart 7.)

Chart 7 Reformed Presbyterianism and Judaism: Biblical and Theological Perspectives

Maimonides' Thirteen Principles of Faith (1168)	The Westminster Confession of Faith (1646) The Book of Confessions (2007)	Dabru Emet (2002) National Jewish Scholars Project
1. Editor's title: Creator God I believe with perfect faith that G-d is the Creator and Ruler of all things. He alone has made, does make, and will make all things.	God, the creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.—Westminster Confession 6.024	Jews and Christians seek authority from the same book -- the Bible (what Jews call "Tanakh" and Christians call the "Old Testament"). Turning to it for religious orientation, spiritual enrichment, and communal education, we each take away similar lessons: God created and sustains the universe; God established a covenant with the people Israel, God's revealed word guides Israel to a life of righteousness; and God will ultimately redeem Israel and the whole world. Yet, Jews and Christians interpret the Bible differently on many points. Such differences must always be respected.
2. Editor's title: Divine unity I believe with perfect faith that G-d is One. There is no unity that is in any way like His. He alone is our G-d – He was, He is, and He will be.	In the unity of the Godhead there be three Persons of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son—Westminster Confession 6.013 All the confessions in the book (of Confessions) share the same convictions about Jesus Christ as the one truly human and truly divine Mediator, Lord, and Savior. All explicitly or implicitly confess the doctrine of the Trinity.—The Book of Confessions xxii	Jews and Christians worship the same God. Before the rise of Christianity, Jews were the only worshippers of the God of Israel. But Christians also worship the God of Abraham, Isaac, and Jacob; creator of heaven and earth. While Christian worship is not a viable religious choice for Jews, as Jewish theologians we rejoice that, through Christianity, hundreds of millions of people have entered into relationship with the God of Israel.
3. Editor's title: Incarnation I believe with perfect faith that G-d does not have a body. Physical concepts do not apply to Him. There is nothing whatsoever that resembles Him at all.	There is only one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and righteous will, for his own glory—Westminster Confession 6.011	Jews and Christians worship the same God. Before the rise of Christianity, Jews were the only worshippers of the God of Israel. But Christians also worship the God of Abraham, Isaac, and Jacob; creator of heaven and earth. While Christian worship is not a viable religious choice for Jews, as Jewish theologians we rejoice that, through Christianity, hundreds of millions of people have entered into relationship with the God of Israel

**Maimonides’
Thirteen Principles of
Faith
(1168)**

4.
Editor’s title: God’s
eternity

I believe with perfect
faith that G-d is first and
last.

5.
Editor’s title: Prayer and
Idolatry

I believe with perfect
faith that it is only proper
to pray to G-d. One may
not pray to anyone or
anything else.

6.
Editor’s title: Scriptural
truth

I believe with perfect
faith that all the words of
the prophets are true.

7.
Editor’s Title: Greatest
Prophet

I believe with perfect
faith that the prophecy of
Moses is absolutely true.
He was the chief of all
prophets, both before and
after him.

**The Westminster Confession of
Faith (1646)
The Book of Confessions (2007)**

There is only one only living and true
God, who is infinite in being and
perfection-- Westminster Confession
6.011

God from all eternity did by the most
wise and holy counsel of his own will,
freely and unchangeably ordain
whatsoever comes to pass. Ibid. 6.014

Prayer with thanksgiving being one
special part of religious worship, is by
God required of all men; and that it may
be accepted, it is so to be made in the
name of the Son, by help of his Spirit,
according to his will, with understanding,
reverence, humility fervency, faith, love,
and perseverance; and if vocal, in a
known tongue.-- Westminster Confession
6.114

All the specifically Reformed confessions
acknowledge the unique authority of
Scripture and agree on principles for the
right interpretation of Scripture. All the
Reformed confessions assume or
articulate the conviction that the Holy
Spirit is the source of all right
interpretation of Scripture and true
Christian faith and life. All the Reformed
confessions have the same theology
concerning the true preaching of the
Word and right administration of the
Sacraments.—The Book of Confessions
xxii

It pleased God, in his eternal purpose, to
choose and ordain the Lord Jesus, his
only begotten Son, to be the Mediator
between God and man, the prophet,
priest, and king; the head and Savior of
his Church, the heir of all things, and
judge of the world, unto whom he did,
from all eternity, give a people to be his
seed, and to be by him in time redeemed,
called, justified, sanctified, and
glorified.—Westminster Confession
6.043

**Dabru Emet (2002)
National Jewish Scholars Project**

Jews and Christians seek authority from the
same book -- the Bible (what Jews call
“Tanakh” and Christians call the “Old
Testament”). Turning to it for religious
orientation, spiritual enrichment, and
communal education, we each take away
similar lessons: God created and sustains the
universe; God established a covenant with
the people Israel, God’s revealed word guides
Israel to a life of righteousness; and God will
ultimately redeem Israel and the whole
world. Yet, Jews and Christians interpret the
Bible differently on many points. Such
differences must always be respected.

Jews and Christians accept the moral
principles of Torah. Central to the moral
principles of Torah is the inalienable sanctity
and dignity of every human being. All of us
were created in the image of God. This
shared moral emphasis can be the basis of an
improved relationship between our two
communities. It can also be the basis of a
powerful witness to all humanity for
improving the lives of our fellow human
beings and for standing against the
immoralities and idolatries that harm and
degrade us. Such witness is especially needed
after the unprecedented horrors of the past
century.

Jews and Christians seek authority from the
same book -- the Bible (what Jews call
“Tanakh” and Christians call the “Old
Testament”). Turning to it for religious
orientation, spiritual enrichment, and
communal education, we each take away
similar lessons: God created and sustains the
universe; God established a covenant with
the people Israel, God’s revealed word guides
Israel to a life of righteousness; and God will
ultimately redeem Israel and the whole
world. Yet, Jews and Christians interpret the
Bible differently on many points. Such
differences must always be respected
Christians can respect the claim of the Jewish
people upon the land of Israel. The most
important event for Jews since the Holocaust
has been the reestablishment of a Jewish state
in the Promised Land. As members of a
biblically based religion, Christians
appreciate that Israel was promised -- and
given -- to Jews as the physical center of the
covenant between them and God. Many
Christians support the State of Israel for
reasons far more profound than mere politics.
As Jews, we applaud this support. We also
recognize that Jewish tradition mandates
justice for all non-Jews who reside in a

**Maimonides’
Thirteen Principles of
Faith
(1168)**

**The Westminster Confession of
Faith (1646)
The Book of Confessions (2007)**

**Dabru Emet (2002)
National Jewish Scholars Project**

8.
Editor’s Title: Torah

I believe with perfect faith that the entire Torah that we now have is that which was given to Moses.

Under the name of Holy Scripture, or the Word of God given, are now contained all the books of the Old and New Testaments. All which are given by Inspiration of God, to be the rule of faith and life—Westminster Confession 6.002

The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture. Ibid. 6.006

9.
Editor’s Title: Revelation

I believe with perfect faith that this Torah will not be changed, and that there will never be another Torah given by G-d.

The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life is either expressly set down in Scripture or by good and necessary consequences may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. The Old Testament in Hebrew and the New Testament in Greek being immediately inspired by God and by his singular care and providence kept pure in all ages are therefore authentical.--Westminster Confession 6.006, 6.008

10.
Editor’s Title: Divine omniscience

I believe with perfect faith that G-d knows all of man’s deeds and thoughts. It is thus written (Psalm 33:15), “He has molded every heart together, He understands what each one does.”

God hath all life, glory, goodness, blessedness, in and of himself, and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto and upon them: he is alone the fountain of all being. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands.-- Westminster Confession 6.012

Reformed confessional tradition follows Calvin in emphasizing the authority of God over every area of human life: over personal and familial relationships, over the organization and government of the Christian community, and over social, economic, and political “secular” communities as well.—Book of Confessions, xvii

Jewish state.

Jews and Christians accept the moral principles of Torah. Central to the moral principles of Torah is the inalienable sanctity and dignity of every human being. All of us were created in the image of God. This shared moral emphasis can be the basis of an improved relationship between our two communities. It can also be the basis of a powerful witness to all humanity for improving the lives of our fellow human beings and for standing against the immoralities and idolatries that harm and degrade us. Such witness is especially needed after the unprecedented horrors of the past century.

A new relationship between Jews and Christians will not weaken Jewish practice. An improved relationship will not accelerate the cultural and religious assimilation that Jews rightly fear. It will not change traditional Jewish forms of worship, nor increase intermarriage between Jews and non-Jews, nor persuade more Jews to convert to Christianity, nor create a false blending of Judaism and Christianity. We respect Christianity as a faith that originated within Judaism and that still has significant contacts with it. We do not see it as an extension of Judaism. Only if we cherish our own traditions can we pursue this relationship with integrity

In recent years, there has been a dramatic and unprecedented shift in Jewish and Christian relations. Throughout the nearly two millennia of Jewish exile, Christians have tended to characterize Judaism as a failed religion or, at best, a religion that prepared the way for, and is completed in, Christianity. In the decades since the Holocaust, however, Christianity has changed dramatically. We believe these changes merit a thoughtful Jewish response. Speaking only for ourselves -- an interdenominational group of Jewish scholars -- we believe it is time for Jews to learn about the efforts of Christians to honor Judaism. We believe it is time for Jews to reflect on what Judaism may now say about Christianity.

**Maimonides’
Thirteen Principles of
Faith
(1168)**

11.
Editor’s Title: Divine
rewards and punishment

I believe with perfect
faith that G-d rewards
those who keep His
commandments, and
punishes those who
transgress His
commandments.

12.
Editor’s title: The
Messiah

I believe with perfect
faith in the coming of the
Messiah. No matter how
long it takes, I will await
his coming every day.

13.
Editor’s Title:
Resurrection

I believe with perfect
faith that the dead will be
brought back to life when
G-d wills it to happen.

**The Westminster Confession of
Faith (1646)
The Book of Confessions (2007)**

We cannot, by our best works, merit
pardon of sin, or eternal life, at the hand
of God...these good works, done in
obedience to God’s commandments, are
the fruits and evidences of a true and
lively faith...--Westminster Confession
6.091 and 6.088

There is but one only living and true
God...the rewarder of them that
diligently seek him; and withal most just
and terrible in his judgments; hating all
sin, and who will by no means clear the
guilty. Ibid. 6.011

It pleased God, in his eternal purpose, to
choose and ordain the Lord Jesus, his
only begotten Son, to be the Mediator
between God and man, the prophet,
priest, and king; the head and Savior of
his Church, the heir of all things, and
judge of the world, unto whom he did,
from all eternity, give a people to be his
seed, and to be by him in time redeemed,
called, justified, sanctified, and
glorified.—Westminster Confession
6.043

At the last day, such as are found alive
shall not die, but be changed; and all dead
shall be raised up with the self-same
bodies, and none other, although with
different qualities, which shall be united
against to their souls forever.—
Westminster Confession 6.178

God hath appointed a day, wherein he
will judge the world in righteousness by
Jesus Christ, to whom all power and
judgment is given of the Father. Ibid.
6.180

**Dabru Emet (2002)
National Jewish Scholars Project**

The humanly irreconcilable difference
between Jews and Christians will not be
settled until God redeems the entire world as
promised in Scripture. Christians know and
serve God through Jesus Christ and the
Christian tradition. Jews know and serve God
through Torah and the Jewish tradition. That
difference will not be settled by one
community insisting that it has interpreted
Scripture more accurately than the other; nor
by exercising political power over the other.
Jews can respect Christians’ faithfulness to
their revelation just as we expect Christians
to respect our faithfulness to our revelation.
Neither Jew nor Christian should be pressed
into affirming the teaching of the other
community.

The humanly irreconcilable difference
between Jews and Christians will not be
settled until God redeems the entire world as
promised in Scripture. Christians know and
serve God through Jesus Christ and the
Christian tradition. Jews know and serve God
through Torah and the Jewish tradition. That
difference will not be settled by one
community insisting that it has interpreted
Scripture more accurately than the other; nor
by exercising political power over the other.
Jews can respect Christians’ faithfulness to
their revelation just as we expect Christians
to respect our faithfulness to our revelation.
Neither Jew nor Christian should be pressed
into affirming the teaching of the other
community.

Nazism was not a Christian
phenomenon. Without the long history of
Christian anti-Judaism and Christian violence
against Jews, Nazi ideology could not have
taken hold nor could it have been carried out.
Too many Christians participated in, or were
sympathetic to, Nazi atrocities against Jews.
Other Christians did not protest sufficiently
against these atrocities. But Nazism itself
was not an inevitable outcome of
Christianity. If the Nazi extermination of the
Jews had been fully successful, it would have
turned its murderous rage more directly to
Christians. We recognize with gratitude those
Christians who risked or sacrificed their lives
to save Jews during the Nazi regime. With
that in mind, we encourage the continuation
of recent efforts in Christian theology to
repudiate unequivocally contempt of Judaism
and the Jewish people. We applaud those
Christians who reject this teaching of
contempt, and we do not blame them for the
sins committed by their ancestors.

Eventually, the small band of Aramaic-speaking Jews who believed in Jesus as Messiah widened. Greek-speaking “Hellenist” Jews came into the circle. One of them was Paul of Tarsus. His interpretation of Jesus, and his testimony to a post-resurrection encounter with a living Jesus, became the foundation for a re-reasoning of Torah in Pauline writings. Soon that re-reasoning, and the movement to which it contributed a theology about the Christ—a Christology—established a new “Christian” faith identity. Neither Christians nor Jews would ultimately equate this new identity with Judaism.¹⁰⁰

Just as the West End building became a mixed faith household, the identities the couple brought into the belief-sharing space came with built-in divisions. The Hebrew Scriptures were called “Old” by one side of the pair, and not for their age but for their covenant validity.¹⁰¹ Once developed, the other side of the pair self-labeled Christian Scriptures as “New.” This was for newness but mostly for a claim to a superior theological point of reference as against the “Old.” “Covenant” gave way to “testament”

¹⁰⁰ Nevertheless, in the formative centuries of Christianity the distinction between Christians and Jews seemed not to have been fully embraced by ordinary Christian worshippers, according to James D. G. Dunn. “Christian leaders, as late as the fourth century, had to continually rebuke and warn their congregations against attending synagogues and observing Jewish feasts and customs. This clearly indicates that throughout the first three to four centuries what we might call ‘ordinary Christians’ did not see Christianity and Judaism as two separate, far less opposed religions. Rather, the position was more like what is common in the ways of denominational Christianity; that is, where ‘ordinary Christians’ feel free to attend the services of different denominations without thinking that they are being untrue to their more specific Christian heritage.” Dunn, *The Parting of the Ways*, xx. That said, Samuel Sandmel makes a case for the clear theological distinctions between the faiths by the end of the second century. “There was some reflection in Paul of Judaism loyal to the Torah and observant of dietary laws, a calendar of Jewish festivals such as Tabernacles, Passover, and Pentecost. High holy days such as the New Year and the Day of Atonement, and the Sabbath on Saturday. From here we have moved into a developed Church which has substituted Sunday (the Lord’s Day) for the Sabbath, created its own justification for its Pentecost and Passover, and sloughed off the other holy days of the ordinary Jewish calendar. Moreover, it has added its own uniquely Christian ceremonies in baptism and the Eucharist. Such in brief is the distance which Christianity had travelled by the end of the second century. Samuel Sandmel, *The Genius of Paul: A Study in History* (New York: Schocken Books, 1970), 209-210.

¹⁰¹ In David Flusser’s estimation, “Paul was the most important factor in a trend which gave birth to Christianity as a distinct religion, because he deepened its Christology and stressed the inevitable necessity of accepting it for salvation, and he was the most extreme exponent of the doctrine that the Jewish way of life had no validity for Christians.” Flusser, *Judaism and the Origins of Christianity*, 631.

and to a “new covenant” said to have been sealed in Jesus’ blood, as the New Testament Gospel of Matthew proclaimed (Matthew 26:28). The “Old” was written in Hebrew and the “new” in Greek. Within approximately the thirteenth generation after Jesus—during the same period that Christianity’s foundational Nicene Creed (381C.E.) came into final form—Jewish sages crafted the Mishnah in Mishnaic Hebrew and the Talmud in Aramaic, not in Greek.¹⁰² Much of the Christian “new” revolved around the nature and person of Jesus. The bulk of that “Christological drama” played out in the Greek writings of Paul, a self-professed “Hebrew of the Hebrews” whose works would become the largest single-source contribution to the “New Testament.” Speaking in another context about the Sabbath, Rashi quotes Psalm 62:12, a verse which seems also to be a sensible appreciation of Christian- Jewish differences over Torah: “One thing did god speak, but two things do we understand.”¹⁰³

Reb Zalman Schachter-Shalomi, a founder Jewish Renewal, has reflected on how Jewish theology on Sinai adapted to the historical event of the destruction of the Temple in 70 C. E. When that destruction happened, “Our view of God moved from the deistic projection of the totally transcendent God, who involves Himself in our history and “comes down” on Mt. Sinai, to One “who becomes manifest” (as the *Targum* renders it) “just as the soul fills the body so does the Blessed Holy One fill the world.”¹⁰⁴ In a thought similar to Heschel’s, Reb Zalman adds: “With the Temple in Jerusalem

¹⁰² “The purpose of the Talmud is to clarify and amplify selected passages of the Mishnah. We may say very simply that the Mishnah is about life, and the Talmud is about the Mishnah. That is to say, while the Mishnah records rules governing the conduct of the holy life of Israel, the Talmud concerns itself with the details of the Mishnah. The one is descriptive and freestanding, the other analytical and contingent.” Neusner and Chilton, *Jewish and Christian Doctrines: The Classics Compared*, 145.

¹⁰³ Rashi, *Commentaries*, 92.

¹⁰⁴ Ellen Singer, ed., *Paradigm Shift: from the Jewish Renewal Teachings of Reb Zalman Schachter-Shalomi* (Northvale, NJ: Jason Aronson, 2000), 278.

destroyed, God is no longer tenable as a deistic, anthropomorphic-anthropopathic Other who moves ad-libitum through time and space. God has become the great *anima mundi*. The over soul of the life of the planet has replaced the territorial overlord. His arena is now time, not space.”¹⁰⁵

In the Reformed Presbyterian tradition, confessions play the role of the Shema—the proclamation in Mark 12:29 that Jesus called the most important commandment. Romemu chants the Shema every Shabbat service. The Presbyterian confessions, an outgrowth of the Protestant Reformation’s rebellion against the theological temple of papal Rome, are: “a public declaration before God and the world of what a church believes.”¹⁰⁶ In contrast to the singularity of the Shema, no single confession is viewed as “a timeless expression of truth,” and “the confessions are not honored if they are robbed of historical particularity.”¹⁰⁷

The particularity of the confessions does not preclude the characteristic Reformed claims of ecumenicity and “the church catholic,” while simultaneously asserting no claim to being the only “true” church.¹⁰⁸

¹⁰⁵ Singer, *Paradigm Shift*, 290.

¹⁰⁶ Presbyterian Church General Assembly, *Book of Confessions*, vi.

¹⁰⁷ The importance of the historical particularity of the confessions is described in further detail in the Book of Order: “The creeds and confessions of this church arose in response to particular circumstances within the history of God’s people. They claim the truth of the Gospel at those points where there authors perceived that truth to be at risk. They are the result of prayer, thought and experience within a living tradition. They appeal to the universal truth of the Gospel while expressing that truth within the social and cultural assumptions of their time. They affirm a common faith tradition, while also from time to time standing in tension with each other.” *Book of Order 2013-2015: Constitution of the Presbyterian Church* (Louisville: Presbyterian Church (U.S.A.), 2013), F-201.

¹⁰⁸ Although the *Book of Confessions* of 2007 also notes that, “the classical confessions show little interest in the mission of the church in the world, seeming to imply that the church’s task is exhausted in worship, preaching, and Sacraments.” The two modern confessions, *The Theological Confession of Barmen* and the *Confession of 1967*, do reflect an awareness “the church does not exist for itself but for the sake of mission.” Barmen was written by a group of church leaders in Germany to help Christians with Nazi claims and particularly of the “German Christians” which was a popular movement that saw no conflict between

In contrast the *Mishnah*, the first holy book in Rabbinic Judaism after the Hebrew Scriptures, “plays slight attention to matters of history, contains no sustained historical narrative, and rarely places its rules into a particular context.”¹⁰⁹ In the *Mishnah*,¹¹⁰ “the word ‘salvation’ is rare, ‘sanctification’ commonplace.”¹¹¹ No matter the historical setting, at the heart of all Presbyterian confessions is the earliest confession of the New Testament church, “Jesus is Lord.”

If Congregation Romemu and West End Presbyterian Church slipped into Heschel’s “realm of time” they might land in Exodus and have an experience of déjà vu.¹¹² They would recognize their challenge of sensing a new future. For the Israelites, the challenge would be of sensing themselves no longer as slaves but as a people chosen by God. For the time travelers from the Upper West Side, the challenge would be of sensing themselves not in a landlord-tenant relationship but in some measure of partnership in a divinely mid-wived covenant.¹¹³ For both Israelites and Upper West Siders, the

Christianity and the ideals of Hitler’s National Socialism. *The Confession of 1967* addresses the church’s role in the modern world and was the first new confession of faith in three centuries. *The Book of Confessions* was adopted by the church along with the Confession of 1967. It was developed at the same time as the Second Vatican Council was reformulating Roman Catholic thought and practice. Presbyterian Church General Assembly, *Book of Confessions*, xxiii, 246, 252.

¹⁰⁹ Neusner and Chilton, *Jewish and Christian Doctrines*, 11.

¹¹⁰ Neusner and Chilton describe the *Mishnah*, from circa 200 C. E. as made up of sixty-three tractates or treatments of subjects, themselves divided into more than five hundred chapters. It sets forth a code of law “that expresses a system for the social order of Holy Israel. The aim of the *Mishnah* is to show how all things are arrayed in a hierarchical system of sanctification.” Ibid.

¹¹¹ Ibid., 23.

¹¹² Theologically, this is not a barrier, as Alan P. F. Sell shows in a related context: “The Old Testament scriptures receive a great deal of attention in the Reformed churches as compared with other churches. This attention goes back to Reformation times. It is and was a positive factor in its relationship with the Jews, because it offers the opportunity of contact with Jewish scholars and entails a certain acquaintance with and understanding of Jewish faith.” Sell, 11.

¹¹³ Bradley Hills Presbyterian Church and the Bethesda Jewish Congregation, the oldest known Christian-Jewish space sharing collaboration in modern times in the United States, (See Chart 5) have in fact developed a “covenant” describing their relationship. The “Covenant Between Bradley Hills

experience would be transformative. From a state of worry over inability to control their future, they would all migrate to a state of freedom and conviction born of prophetic imagination.¹¹⁴ Election and chosenness would be the means of its implementation: a call to be God's "treasured possession" for Jews¹¹⁵ and an "effectual calling" for Presbyterian

Presbyterian Church and Bethesda Jewish Congregation" says: "We the members of Bradley Hills Presbyterian Church and the Bethesda Jewish Congregation, form together this covenant to honor the Intimate and Infinite God of Creation, the One God we both worship. Taking to heart the biblical charge to be a light to the nations, we seek to offer a prophetic vision of interfaith partnership in a pluralistic world. Continuing a relationship begun in 1967 as spiritual siblings sharing sacred space, we commit ourselves to: Acknowledge and celebrate our commonalities and differences; Foster appreciation for the richness of our respective traditions; Encourage curiosity and dialogues between our two communities of faith, Bear witness to our faith in cooperative activity in the world; Create with each other what we cannot create separately. Recognizing the word of our great teachers, we commit ourselves to fulfill the Great Commandment. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your might. With deepest gratitude we pledge to continue to celebrate the light bestowed upon us. May this union of spirit and space spark a flame of respect and understanding throughout the world." <http://www.bethesdajewish.org/about-us/our-unique-relationship/#covenant> (accessed August 8, 2015).

¹¹⁴ Says Walter Brueggemann: "When one considers the issues of liberation and exploitation on the ground, then the intimate contact between biblical texts of a prophetic sort and matters of social justice, social interest, and social criticism seem to me to be incontrovertible. The prophetic texts . . . are to be seen as materials that might fund the would-be-prophetic voice, to give wisdom and courage, but which then invite immense imagination to know how to move from such texts to actual circumstance." Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001), xi-xii.

¹¹⁵ Daniel H. Frank says, "The Jews are 'a people apart', chosen (choosing) to obey a divine law in its entirety, including a belief in their own chosenness. It is inarguable that the doctrine of chosenness or election is the most difficult for modern Jews to accept. It smacks of elitism, or at least, an anti-assimilationist ideology." Frank, *A People Apart*, 1. Abraham Joshua Heschel also observes: "From the beginnings of Israelite religion the belief that God had chosen this particular people to carry out His mission has been both a cornerstone of Hebrew faith and a refuge in moments of distress. And yet, the prophets felt that to many of their contemporaries this cornerstone was a stumbling block; this refuge an escape. They had to remind the people that chosenness must not be mistaken as divine favoritism, but, on the contrary, that it meant being more seriously exposed to divine judgment and chastisement." Abraham J. Heschel, *The Prophets* (New York: Harper Perennial Modern Classics, 2001), 39.

Christians.¹¹⁶ The Mosaic covenant for Jews and the Noahide covenant for Christians would be the roadmap for each to journey over a road strewn with covenant promises.¹¹⁷

The promise of “home” would be a magnetic north pole guiding both journeys. Israelites to a land promised to an ancestry reignited in the memory from Abraham.¹¹⁸ Theirs would be a geographic home, an in-hand confirmation of their new identity.¹¹⁹ The Christian walk would be to an eschatological home. Theirs would be more of an inward journey, to the mansions Jesus promised he would build for disciples in a world to come, not in this one.¹²⁰ Perhaps the Christians and Jews of West End-Romemu could come up with a shared sense of “home” in this world. Perhaps it could meet the geographic need of Romemu and the spiritual fulfillment need of West End.

¹¹⁶ In confessional Presbyterian terms, the Westminster Confession of Faith at 6.064 and 6.065 says: “All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ...and effectually drawing them to Jesus Christ. This effectual call is of God’s free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.” Presbyterian Church General Assembly, *Book of Confessions*, 134.

¹¹⁷ Daniel H. Frank introduces the thinking of David Novak saying: “For Novak the Torah, in its entirety is given to Israel alone, but such an election does not negate the fact that all the nations are to live according to the Noahide laws and, as a result, have a share in the messianic era. Jews and non-Jews alike share common moral ground, and such obligations as Jews have by virtue of their election at Sinai carry no weight about the eventual reward for all moral agents.” Frank, *A People Apart*, 2. Boys and Lee clarify further: “Non-Jews are subject to the seven so-called “Noahide commandments”: prohibitions against murder, idolatry, incest, eating a limb torn from a living animal, blasphemy, theft, and the requirement to establish laws and courts.” Boys and Lee, *Christians and Jews in Dialogue*, 4.

¹¹⁸ Genesis 12:1-3, “Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you and those who curse you I will curse; and in you all the families of the earth shall be blessed.”

¹¹⁹ Joshua L. Golding uses the term “rootedness” to describe an experience which “runs more deeply,” and is more connected to ritual as place. “The experience of rootedness runs more deeply. It carries with it the sense that there is something right or valid about one’s being engaged or involved in the ritual of the *seder*, the sense that somehow, in some deep way, this is one’s proper place, this is where one belongs.” Joshua L. Golding, in Frank, *A People Apart*, 230.

¹²⁰ John 14:2-4, “In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”

Exodus, after all, is where the first Jewish Emancipation took place. Slaves without names, and without asking for it, were made God's own "treasured possession,"¹²¹ graced with a new name identifying the family as "'of God. They became a nation created from a promise, and a nation with promises to keep."¹²² These promises required the building of a sacred order, one befitting "a kingdom of priests and a holy nation." The structuring of the holiness that became their code is captured in Leviticus.

Leviticus Vayikra

You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord. Leviticus 19:18

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live. But wanting to justify himself, he asked Jesus, "And who is my neighbor? Luke 10:25-37

¹²¹ In the United States today, the non-slave name of the nation's first African-American President has always seemed to me to be a subterranean force in the racial hatred consistently directed against him. American slaveholders robbed slaves of their names, their identities, and their freedom. By its very nature, the fully African name of President Barack Hussein Obama refutes this legacy. An inability to control his name powerfully disrupts the perverted logic of stubborn racist mindsets.

¹²² In the Westminster Confession, there is a covenant "of works" and a covenant "of grace." "The first covenant made with man was a covenant of works, wherein life was promised to Adam and in him to his posterity, upon condition of perfect and personal obedience. Man by his Fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe." The covenant of grace extends back into history to embrace the Old Testament and the Messiah: "This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types of ordinances delivered to the people of the Jews, all fore signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament." It adds that after Christ and the New Testament, "there are not two covenants of grace differing in substance, but one and the same under various dispensations." Presbyterian Church General Assembly, *Book of Confessions, Westminster Confession of Faith* 6.039, 6.041, 6.042, 128-129.

To see through the eyes of Leviticus is to understand the West End-Romemu relationship and the broader Presbyterian-Jewish relationship in a blended light. A single stream of revealed truth splits into two vision experiences.¹²³ Shared theologies are detectable from a distance, but closer examination reveals clear differences. A near Jewish view shows the harvest festival of weeks, *Shavuot*, (Leviticus 23:15-21). The far Christian view sees the same event as Pentecost (Acts 2). A near Jewish view sees a holiness code (Leviticus 19) and *Shavuot* as the Hebrew original of the Pentecost. Its vision is of the sacred ordering of every aspect of Israelite life.¹²⁴ The far Christian view shows this code of “law” overridden by “grace,” both in the first-century writings of Paul, and in the “gospel before law” writings of reformed theologian Karl Barth nineteen centuries later.¹²⁵ A near Jewish view shows a commandment to love a neighbor who is

¹²³ Much contemporary Presbyterian and other Christian theological understandings and interpretations of Judaism derive from Christian contrasts to the versions of Judaism in existence during the Second Temple period of the time of Jesus. It is this Jewish religious setting that is reflected and interpreted in New Testament writings. These writings became the driving force behind historic Christian views of Judaism writ large. The Judaisms of the modern era, and which include Hasidic, Modern Orthodox, Conservative, Reform, Reconstructionist, Jewish Renewal, and other expressions of Jewish faith, share core beliefs with historic Judaisms as well as differences as to what that means for Jewish practice today and for relations to non-Jews. The examples of theological differences cited below therefore reflect some traditional but cannot reflect all Jewish thought, especially in its more modern expressions. The contrast between a traditional and a modern understanding of the meaning of “neighbor” as described in the notes below is one such instance of differing views of the same theme in Jewish thought across history.

¹²⁴ Rashi comments that the sum of all the commandments in the Torah is 613. Rashi, *Commentaries*, 147.

¹²⁵ Of Barth, Allen says, “...his theology is especially linked to the way in which he construed the life of “God with us,” otherwise known as the doctrine of the covenant. Barth wrote of the precedence of Gospel before Law, Christ before Adam, Grace before nature. Barth insists that Christian theology begin with the Word of God, the very person of Jesus. Thus, the true, the good, is beautiful, must all be determined only by looking to the revelation of true God and true humanity as found in the union divine and human, this particular Nazarene.” R. Michael Allen, *Reformed Theology* (London: Bloomsbury T&T Clark, 2010), 47.

one's fellow Israelite.¹²⁶ The far Christian view widens the field of vision to embrace a neighbor who may even be your enemy.¹²⁷

In the vision of Leviticus, the identity of the people of Israel is defined by observance of the ritual laws. The identity of God is that of a ruler who relates to his subjects through those ritual laws. Right practice of ritual, orthopraxis,¹²⁸ becomes the defining trait in religious and ethnic identity.¹²⁹ When the fullness of time is revealed in

¹²⁶ David Novak agrees with "the tendency of most traditional Jewish exegetes to interpret the 'your neighbor' (*re' akha*) in the commandment 'you shall love your neighbor as yourself' as referring to one's fellow Jew. Linguistically, this can be seen in the meaning of 'as yourself' (*kamokha*). Your *self* is your-self as the object of God's love in the covenant. That is why you are able to love your fellow covenant member as you yourself are loved by God. The ground of this love of the neighbor is not one's immanent self-love, which is then extended to a larger circle; rather, it is the existential acceptance of one's selected status along with all other members of the covenant and acting on it in a human mutuality transcendentally grounded." Novak, *The Election of Israel*, 105. Esther Benbassa and Jean-Christophe Attias are less sure of that and say that "the Rea, the neighbor of Leviticus, is an ambiguous term. It can mean both the other in the full sense of the word, but also, more restrictively, "kinsman." Benbassa and Attias, *The Jew and the Other*, 76.

¹²⁷ Amy-Jill Levine and Marc Z. Brettler say that "for Judaism everyone must be treated as a neighbor," and that "it is necessary to read Lev. 19:18 in the context of that statement further in the same chapter. For Lev. 19:33-34, the neighbor whom one is to love is the *ger*, the "stranger" whom "you shall love...as yourself." The LXX translates *ger* as proselytes, "one who has come," i.e. "stranger," but also 'proselyte'; viewing the "stranger" as a "proselyte" is a tradition also found in rabbinic literature. More striking, in Hebrew the words "neighbor" (*re'a*, "one who dwells nearby, fellow citizen," as in Lev. 19:18) and "enemy/evil [one]" (*ra'*, as in 1 Sam 30:22, '*ish-ra*', "evil person") share the same consonants (*resh* and *ayin*); they differ only in the vowels, which are not included in the text. When Jesus asks the lawyer, "What do you read there? He is asking, "Are you able to see, in Torah's words, the command to love both neighbor (narrowly defined) and those you would see as enemies?" Amy-Jill Levine and Marc Z. Brettler, eds., *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation* (New York: Oxford University Press, 2011), 123.

¹²⁸ According to Frank, "Historically Jews have set themselves apart, or have been set apart, on account of their particular rituals. Indeed, the very idea of 'chosenness' or 'election' entails some material content for its realization--and historically such content is in large measure ritual, the ritual law." Daniel H. Frank, *A People Apart*, 1.

¹²⁹ The "essential question" of what constitutes a Jewish identity is bound up in questions of birth as well as religious law, according to David Novak. "In both cases, whether of birth or of conversion, one can further ask: does the law itself simply create this identity by fiat, or does the law recognize and structure a reality that is prior to its own workings? The latter question is what I would call the essential one. It is deeper and thus more important than the merely legal question." And, "The historical approach to this essential question is usually preferred to the biological approach because the latter seems to lead straight into the pseudo-biology that justifies modern racism. Since Jews have been the world's greatest victims of this type of racism, it stands to reason why most of us, and most of the world who are morally sensitive, want to avoid the biological approach to the essential question of Jewish identity." Novak, *The Election of Israel*, 3-4. Esther Benbassa and Jean-Christophe Attias affirm that "Thus, however one approaches them, all the Jewish strategies of identity seem to culminate in an aporia. Constantly reaffirmed,

the Gospels and beyond, the vision is about right belief, not right practice.¹³⁰ The right belief of a Christian identity-in-the-making firmly contests the right practice so expressive of traditional Jewish identity,¹³¹ itself contested and updated by modern Jewish thought. For Presbyterians, the Christian right belief would be codified in the peculiarly Presbyterian manner of a confession,¹³² as in the Westminster Confession of Faith

the ideal of separation and the demand for distinction aim to ensure the persistence of Israel in its own being. At the same time, this quest for permanence mandates compromise and it is sustained by negotiation. It is as if one cannot be and remain Jewish unless one is both against and, simultaneously on the side of the other.” Benbassa and Attias, *The Jew and the Other*, 73.

¹³⁰ For example, the opening statement in the Apostle’s Creed: “I believe in God the Father Almighty, creator of heaven and earth; and in Jesus Christ his only son our Lord, etc...” Also, the ending of Chapter 20 in the Gospel of John, “Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name” (John 20:30,31).

¹³¹ I am grateful to Rabbi Shohama Harris Weiner, of ALEPH, the Alliance for Jewish Renewal, for pointing out in a review of this manuscript that Jewish contexts “varying from extremely liberal to highly traditional” show a wide range of thought on questions of neighbor, chosenness, and ritual. On neighbor: “Another Jewish viewpoint, and certainly the one most commonly held today is that everyone is considered “neighbor,” in particular the ger, the stranger.” Similarly, “that Judaism is based on ritual was true according to Leviticus, but is only partly true in Biblical text and in traditional Judaism, especially in this era when there are so many forms of Judaism, including Humanistic Judaism which honors culture and ethics but not theology or ritual practice.” On chosenness: “Outside of the extreme Orthodox Jewish communities, chosenness has largely been redefined as chosen to serve God in specific ways, and not to imply superiority. Reb Zalman changed the words of some of our prayers to indicate that Jews are one among many righteous peoples, giving foundation to our interfaith work.” On ritual: “Reform Judaism, founded in the late 1800’s, held as its cardinal principle the importance of righteous beliefs and socially valued deeds over specific Jewish laws. Renewal Judaism asserts that faith, belief, ethics and deeds are equally important and all necessary for a full Jewish life. Its emphasis is on spiritual inclusiveness and allows its members to observe and believe according to their own understandings and choices. Rabbi David Novak....comes from the right wing end of the Conservative movement, closely aligned with orthodoxy. He is a much admired scholar, but does not represent more than a segment of the Jewish people.” Rabbi Shohama Harris Weiner, email to the author, March 28, 2016

¹³² Alison Salvesen observes that “Credal formulation, it is probably safe to say, is a peculiarly Christian idea: it is hardly found in Judaism and Islam, where the Shema and the Fatihah serve as expressions, but not as exclusive definitions, of faith. The attempt to define the nature of God is fraught with difficulties. It was however, deemed necessary in the face of certain teachings that seemed to contradict Scripture and the experience of the church. Although there were already statements about the person of Christ within the New Testament literature, these needed to be clarified and given some coherence.” Alison Salvesen, “A convergence of the Ways? The Judaizing of Christian Scripture by Origen and Jerome,” in Adam H. Becker and Annette Yoshiko Reed, eds., *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages* (Minneapolis: Fortress Press, 2007), 233.

(1646).¹³³ It affirms Jesus as “the mediator between God and man, the prophet, priest, and king, the head and Savior of his Church, the heir of all things, and judge of the world.”¹³⁴

These differences between the “near” view and the “far” views of Scripture form the bases of the theologies by which Presbyterians and Jews see each other. In the West End-Romemu relationship,¹³⁵ it is not necessarily major theologies that drive the day-to-day dealings of one group with the other. Yet the themes that define the day-to-day relationship do contain theological dimensions. The theological issues and the relationship themes that relate to them are as follows:

Relationship theme: affirming religious identity.

Theological issues: chosenness, election, separation, Calvinism, predestination.

Relationship theme: deciding on the relationship.

Theological issues: covenants of works or of grace; works righteousness and salvation; the Mosaic distinction or Incarnation Christology; federal theology and supersessionism.

Relationship theme: negotiating the sacred and the not sacred

Theological themes: holiness, particularity, and universalism, exile and homelessness, faith, responsibility and welcome.

Chart 7 compares selected foundational concepts in Jewish and Presbyterian theologies. The theologies evoked by specified themes in the West End-Romemu relationship are discussed further below.

¹³³ Earlier, in 1560, the Swiss reformer John Calvin had stated his purpose of assisting in right belief in the preface to his *Institutes* theological treatise, saying that, “It [the *Institutes*] can be a key to open the way for all children of God into a good and right understanding of Holy Scripture.” I. John Hesselink in Donald K. McKim, ed., *The Cambridge Companion to John Calvin* (Cambridge: Cambridge University Press, 2004), 76.

¹³⁴ Presbyterian Church General Assembly, *Book of Confessions*, 129.

¹³⁵ Five themes were highlighted in Chapter 3, Genesis: Sensing the future; sharing the same roof; affirming religious identity and setting; deciding on the relationship as well as the space; and negotiating the sacred and the not sacred.

Affirming Religious Identity: Chosenness, Election, Separation, Calvinism, Predestination

That God meets humanity in history and that humanity is responsible for responding to God's call, is a belief Jews and Christians share. This shared understanding ends once questions are raised as to how God has acted in history and to whom the divine call has been addressed. Quickly, questions of call group identities become dominant. For Jews the call of God to be "a treasured possession among all the peoples" and "a holy nation" is fundamental. This is the theology of chosenness that so binds religious identity to a covenanted sense of Jewish purpose in the world. In fulfilling this purpose, not only is the identity of the people of Israel made clear, but also the identity of their God. Fundamental to Presbyterians, is a Christian's "effectual calling" or "election." It is the Presbyterian counterpart to Jewish chosenness. As the Westminster Confession of Faith states: "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."¹³⁶ Differing Jewish and Christian understandings of chosenness and election, lead to different understandings of covenants and purpose, and to differing senses of sufficiency or insufficiency that each faith has toward the other. As David Novak has noted, "The difference between Judaism and Christianity, then, is *what* constitutes the full covenant, not *that* the covenant is foundational. And the covenant, for both Judaism and Christianity, is initiated by God's election of Israel."¹³⁷ He describes as crucial differences over the extent of that initiating election. Where Christians agree this

¹³⁶ Presbyterian Church General Assembly, *Book of Confessions*, 134.

¹³⁷ Novak, *The Election of Israel*, 41.

election begins with Israel, they add that it “extends to the incarnation; meaning to god’s coming to dwell within the body of “the Jew Jesus of Nazareth as the Christ,” which is unacceptable to Jews. Hence, “for Christians Judaism is deficient; for Jews, Christianity is excessive.”¹³⁸

A Christian perspective from James D. G. Dunn says that Christianity cannot understand itself except as an expression of Judaism, and that Judaism is not true to itself unless it recognizes Christianity as a legitimate expression of its own heritage. “Equally,” adds Dunn, “Christianity is not true to itself unless it recognizes that Judaism is a legitimate expression of that same common heritage.”¹³⁹ The Scots Confession of 1560 accepts some of that common heritage but also significantly diverges from it. It emphasizes Christian universalism as against Jewish particularity, and distinguishes the chosenness of Israel from a common election of Gentiles and Jews.¹⁴⁰ This confessions’ section entitled “Election,”¹⁴¹ stresses how “it behooved the Messiah and Redeemer to be true God and true man.” Using “kirk” as the Scottish word for the church, this confession adds that this Kirk is “Catholic that is, universal, because it contains the chosen of all ages, of all realms, nations and tongues, be they of the Jews or be they of the Gentiles, who have communion and society with God the Father, and with his Son, Christ Jesus,

¹³⁸ Ibid.

¹³⁹ Dunn, *The Parting of the Ways*, 339.

¹⁴⁰ The Scots Confession is one of three documents from the Reformation period in Scotland, Germany, and Switzerland that are included in the Book of Confessions and which influence Reformed and Presbyterian thought to this day. The other two are the Second Helvetic Confession (1561), composed by Heinrich Bullinger and the Heidelberg Catechism (1562), composed by two young men of Heidelberg at the request of Frederick the Elector, ruler of the province housing the oldest university in Germany. The Scots Confession was completed by six ministers including John Knox at the request of Parliament, after it had declared Scotland a Protestant nation in 1560. *Presbyterian Church General Assembly, Book of Confessions*, 10, 28, 52.

¹⁴¹ Ibid., 12.

through the sanctification of the Holy Spirit.” This universal attribute means, Jan Rohls says,¹⁴² that “Israel also belongs to the church as the communion of the elect,” and that “as proof that God has preserved the Church since the time of Adam, the data in Israel’s history of salvation are recounted from the time of the ancestors until the return from exile.”

In Reformed thinking, God works in his elect in two ways, “within, through his Spirit; without, through his Word.”¹⁴³ The Spirit transforms the elect into new creations, while the Word arouses their desire to sustain that renewal. In Jewish thinking, the identity that stems from election is reflected not only in Torah but also in the “Judaic system” such as that crafted in the *Mishnah*. As Neusner observes, “a Judaic system is a religious system—ethos, ethics, ethnos—that identifies the Hebrew Scriptures, or ‘Old Testament’, as a principal component of its canon.” This Judaic system is not inclusive of the expansive idea of an Israel jointly consisting of Jews and Gentiles, as described in Reformed confessional statements.¹⁴⁴ According to Neusner and as previously noted “a Judaism, that is, a Judaic system, derives from and focuses upon a social entity, a group of Jews who (in their minds at least) constitute not *an* Israel but *Israel*.”¹⁴⁵ Purpose and mission are the other side of election and chosenness, as Eisen notes: “It is impossible to

¹⁴² Jan Rohls, *Reformed Confessions: Theology from Zurich to Barmen* (Louisville, KY: Westminster John Knox Press, 1998), 167.

¹⁴³ Allen, *Reformed Theology*, 38.

¹⁴⁴ Novak states that before beginning the daily study of the Torah, and before one is called to the public reading of the Torah in the synagogue service, Halakhah mandates the recitation of a specific blessing. Like all blessings, he says, it is both a direct second person statement to God and an indirect third-person statement for whoever happens to hear it. The blessing states: “Blessed are You Lord our God, king of the world, who has chosen us from among all peoples (*asher bahar banu mi-kol ha ‘amim*) and who has given us his Torah (*ve-natan lanu et torato*).” Novak calls this statement “an elementary Jewish proposition in the legal sense inasmuch as its recitation has never been disputed in the history of Halakhah. Its recitation has liturgical permanence.” Novak, *The Election of Israel*, 10.

¹⁴⁵ Neusner, *The Mishnah*, 40-41.

discuss chosenness adequately without first explaining what the Jewish people has been placed on this earth to do. And that task would entail the presentation of coherent conceptions of God, revelation, covenant, etc. What is needed, in other words, is not history or sociology, but theology.”¹⁴⁶

The law in Leviticus is not only a source of identity but also of separation. “You shall be holy to me; for I the LORD am holy, and I have separated you from the other peoples to be mine,” says Leviticus 20:26. Benbassa and Attias see the extremely rigorous dietary laws of Leviticus known as *kashrut* as allowing Jews to distinguish the clean from the unclean, to distinguish the sacred from the profane, and to sanctify the profane. The reason *Kashrut* imposes strict limitations on shared meals between Jews and Gentiles is “to preserve the identity and cohesion of the group and thereby, perhaps, to ensure that it accomplishes its mission outside the group.”¹⁴⁷ Judaism thereby self-identifies as a “counter religion” or one that “conceives itself and conceives of itself in confrontation with an *external* enemy that is, however, simultaneously a standing *internal* temptation: idolatry.”¹⁴⁸ Observance of the law of the clean and the unclean constituted a “covenant identity,” according to Dunn. “This was a cultural matter, a matter of deep psychological self-understanding, which, following the Temple’s destruction became even more vital for the survival of the Jews as a people despite their dispersion, for the flourishing of their religion as their ethnic identity.”¹⁴⁹

¹⁴⁶ Arnold M. Eisen, *The Chosen People in America* (Bloomington: Indiana University Press, 1983), 179.

¹⁴⁷ Benbassa and Attias, *The Jew and the Other*, 62.

¹⁴⁸ *Ibid.*, 64.

¹⁴⁹ Dunn, *The Parting of the Ways*, xxv.

Culture, covenant, survival, and self-understanding come together in a moving example from the life of Reb Zalman Schachter-Shalomi (1924-2014). Reb Zalman was a founder of Jewish Renewal, of which Romemu is a part. During World War II, Zalman and his family were forced to stay in the Rivesaltes internment camp in Vichy France. Rosh Hashanah was approaching and somehow, the teenage boy managed to sneak out of the camp. His intention was to go into town and find a butcher shop where he could get the horn of a sheep or a goat with which to make a shofar, which he did. In his own words:

The following morning we woke very early for Rosh Hashanah services as we would be obligated to attend work detail at our usual time. We wanted to complete all the prayers before work. Word about the shofar reached everyone. It generated tremendous excitement and, on many faces, even the long-forgotten feeling of hope. Several men loudly demanded the privilege of blowing the shofar, but I was assertive and filled with a sense of righteous purpose. "I made it," I insisted, "I'm past bar mitzvah age, and it's my shofar. I'm going to blow it!" In front of the assembled Jewish community of inmates, I placed the shofar to my lips and blew the time honored sequence of notes. My tone was clear and surprisingly powerful. Suddenly the Rivesaltes commander appeared in our midst. 'What's that noise' he demanded to know. And proudly displaying my shofar, I answered poetically in French, 'Monsieur, this is the trumpet of our liberation.'" With a stunned expression, the commander stared at us all for a moment, then slowly replied, 'How amazing this is! How remarkable! He seemed truly shaken for an instant as he lifted an official looking document in the air and motioned for us to listen attentively. The commander anxiously cleared his throat, then, before reading from the document he suddenly said to me 'Blow it again! Blow it again!' And then the camp commander slowly began reading the names of those whose foreign visas were now ready to be picked up in Marseille. All whose names were called were free to leave immediately. Our family's name was among them! I felt sure that in some mystical way, my impassioned act of making that shofar had sparked divine merit for my family and our whole Jewish community incarcerated during Rosh Hashanah in that camp. In a way that I certainly couldn't have articulated as a sixteen-year-old, I had

an unforgettable epiphany about faith and right action, blessing and redemption.¹⁵⁰

Centuries earlier in Geneva, Switzerland the Christian John Calvin became the foremost theologian of the Reformation exploring right belief and its significance in redemption.¹⁵¹ Unlike his sixteenth century contemporary and fellow countryman Heinrich Bullinger, who composed the Second Helvetic Confession (1561), or his twentieth century counterpart Karl Barth, the writer of the anti-Nazi Theological Declaration of Barmen (1934),¹⁵² Calvin did not expressly author any statement or confession that is in the *Book of Confessions*¹⁵³. Instead, his influence went far beyond a single statement to an entire theological outlook whose tenets became core to Reformed theological tradition.¹⁵⁴ Of particular interest are Calvin's doctrine of election and its

¹⁵⁰ Zalman Schachter-Shalomi, *My Life in Jewish Renewal: A Memoir* (Lanham, MD: Rowman & Littlefield Publishers, 2012), 41-42.

¹⁵¹ Calvin did use Luther closely in the first edition of his *Institutes*, according to Hesselink. "The first edition of 1536, a slight volume of only six chapters, was designed as a manual handbook for religious inquirers. A second purpose was to provide a summary of and apology for the evangelical faith. In terms of content, the first edition is often considered the "Lutheran edition" because of Calvin's indebtedness to Luther for both form and content." Hesselink, *Cambridge Companion to John Calvin*, 75. Overall, however, Rohls notes that Reformed and Lutheran approaches to confessional development were significantly different, finding that the Formula of Concord of 1577 brought confessional development to a close in Lutheranism but that "in the Reformed side there is nothing that corresponds to this conclusion." Rohls, *Reformed Confessions*, 9.

¹⁵² Allen says of Barth that the Declaration of Barmen, "which he substantially wrote by himself," had a theology that was "exported across the Atlantic and gained wide influence across the spectrum of Reformed churches," particularly citing the Confession of 1967. Allen, *Reformed Theology*, 49-50.

¹⁵³ Rohls describes the development of the "Old Reformed" confessions as beginning with Zwingli in the 1520s and ending in the last third of the seventeenth century, when confessional consciousness and Reformed Orthodoxy together go into decline. Zwingli's articles of 1523 introduced the Zurich Reformation and are counted as the first of these confessions. The Helvetic Consensus Formula of 1675, which gave fixed formulation to Orthodox doctrine, is counted as the concluding point. Rohls, *Reformed Confessions*. 10.

¹⁵⁴ In comments by its editors, the Book of Confessions calls Calvin's *Institutes of the Christian Religion* "the greatest theological classic of the tradition." Presbyterian Church General Assembly, *Book of Confessions*, xxix. Hesselink cautions, however, that a "common error must be corrected. That is, that Calvin is basically a man of one book, the *Institutes*, and further, that one can grasp Calvin's theology by simply studying this classic." Hesselink, *Cambridge Companion to John Calvin*, 74.

offshoot of predestination. Calvin's *Institutes*¹⁵⁵ grew out of his belief that "nearly the whole of sacred doctrine consists in these two parts: the knowledge of God and of ourselves."¹⁵⁶ A distinctive motif in his theology is the importance of the incarnate eternal Word.¹⁵⁷ To Calvin, this Word is both an electing and rejecting word. This describes the doctrine of election that figures so prominently in Reformed confessions and that is essential to the Reformed approach to God's identity.¹⁵⁸ Despite its historical prominence, "it is erroneous to think of predestination as the center and foundation of Calvin's thought, according to Hesselink, who says Calvin's original concern in devising this doctrine was "practical and not speculative."¹⁵⁹ Calvinism spread in France, Scotland, and the Netherlands, and in Hungary and Poland. But the doctrine of predestination created resistance and eventually lost ground in Reformed tradition to the "covenantal" theology of the "federal theologians."¹⁶⁰ When the Puritans came to America, it was the revised

¹⁵⁵ John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, 2 vols., *The Library of Christian Classics* (Philadelphia: Westminster, 1960).

¹⁵⁶ As quoted by Hesselink, *Cambridge Companion to John Calvin*, 77.

¹⁵⁷ "For Calvin, it was crucial that God's Word in the flesh, Jesus Christ, does not remain high above us but exists in solidarity with us. Again, to contrast Luther and Calvin on this point, it could be said that Luther lays more emphasis on Christ *for* us, Calvin on Christ *in* us." Ibid., 81.

¹⁵⁸ For example in Chapter X of the Second Helvetic Confession, "Of the Predestination of God and the Election of the Saints," says at 5.052: "From eternity God has freely, and of his mere grace, without any respect to men, predestinated or elected the saints whom he will to save in Christ, according to the saying of the apostle, "God chose us in him before the foundation of the world" (Eph. 1:4). And, at 5.053 it adds: "But those who were outside Christ were rejected, according to the word of the apostle, "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!" (II Cor.13:5). Presbyterian Church General Assembly, *Book of Confession*, 66.

¹⁵⁹ Hesselink cites and details ten topics apart from predestination that are of significance to Calvin's total theological contributions and which include: 1) An appreciation for the created order, 2) God's providential care for this universe and its inhabitants, 3) The polemic against idolatry, 4) the one covenant of grace, 5) The significance of the humanity of Christ, 6) The threefold office of Christ, 7) the knowledge of faith, 8) the Lord's Supper, 9) the unity and catholicity of the church, and, 10) Civil government as an instrument of God. Hesselink, *Cambridge Companion to John Calvin*, 83-85.

¹⁶⁰ As Allen describes it, "the "federal theology" typically (though not unanimously) acknowledged the presence of three covenants within Holy Scripture. The first covenant, the so-called

Calvinism of the federal theologians that travelled with them.¹⁶¹ And, it was the Puritan covenantal emphasis and not the predestination emphasis that subsequently came to describe the divine-human relationship in the Presbyterian mind.

Deciding on the relationship: covenants of works or of grace; works righteousness and salvation; the Mosaic distinction or Christology; federal theology and supersessionism

It is often remarked that Christians and Jews have an asymmetrical¹⁶² relationship,¹⁶³ or one that lacks the symmetry and proportions of a common measure. This concept is useful for contrasting elements of the two faiths. It can show, for example, how Christian and Jewish theological lines of thought can run parallel to each

pactum salutis or “covenant of redemption,” occurs between the Father and Son in eternity past. In this agreement between Father and Son, the salvation yet to unfold in time and space is planned. Thus, “salvation belongs to the lord” (Ps. 3.8), because the triune God freely determines to live with creatures and do all necessary things to ensure such fellowship. The second covenant was instituted by the Father upon creating Adam and Eve, at which point God declared the terms of his “covenant of works.” This first covenant made with humanity has been termed the “covenant of works,” “covenant of creation,” “covenant of nature,” “covenant of life,” and the “Adamic Administration” . . . The “covenant of works” was rendered useless by Adam’s folly . . . In response to sin and in keeping with the eternal inclination of God’s gracious will, the Father then put forward the “covenant of grace.” In fact, the account in Gen. 3 is drenched in unexpected acts of grace and mercy offered by God toward those who have just disobeyed the divine law. God provides garments for Adam and Eve, dealing with their naked shamefulness (Gen. 3.21). God keeps them away from the divine presence, so that they are not further harmed (Gen. 3.24). The “federal theology” was upheld by numerous theologians and undergirded several confessional symbols. It came to its most porous formulation, perhaps, in the Savoy Declaration in the late seventeenth century. In this text, John Owen and others deepened the testimony of the Westminster Standards regarding the “federal theology.” The Savoy Declaration affirmed the “covenant of works” and “covenant of grace,” following Westminster, and went one step further, also mentioning the “covenant of redemption.” Allen, *Reformed Theology*, 40-42, 45.

¹⁶¹ The role of federal theology in Puritan thinking is amply described in Perry Miller, *Errand Into the Wilderness* (Cambridge, MA: The Belknap Press, 1984).

¹⁶² As a noun, asymmetry is defined as “lack or absence of symmetry in spatial arrangements or in mathematical or logical relations,” dictionary.reference.com, s. v. “asymmetry.”

¹⁶³ Michael Novak says: “It seems to me that the relationship is asymmetrical in this sense: Christians, in order to make sense of Christianity, must affirm the truth of Judaism, without whose teachings Christianity is not wholly intelligible. Meanwhile, Jews can be fully faithful Jews without accepting the truth of Christianity at all.” Michael Novak, in Irving Greenberg, *For the Sake of Heaven and Earth: The New Encounter between Judaism and Christianity* (Philadelphia: Jewish Publication Society, 2004), 254.

other but not meet.¹⁶⁴ But asymmetries alone do not permit a fuller understanding of the relationship. This is evident when addressing the pivotal fact of Christianity's origins within Second Temple Judaism, a fact the asymmetrical approach can easily bypass. Another model is needed to account for common origins and for the divergences that splinter off from those origins. A triangle provides just such a model.¹⁶⁵ In a triangle, the relationship between one corner and another depends on the connection to a third corner to which both connect. A depiction of this triangle concept for explaining theologically related similarities and differences is presented below. In this graphic and-word framework, Christians and Jews each have their own corner. Both independently connect to a third corner which is their common point of origin in the Hebrew Scriptures, at the top of the triangle. This illustration shows how Jews can believe the whole of their faith in a two-way line leading to and from the Hebrew Scriptures. Jewish discontinuity with Christianity means that in the predominant Jewish view there is no direct line from Judaism to Christianity, even when the terms of theological discussion between them are equal or similar. From the Christian perspective, a two-way line to Judaism does exist, as Christianity sees itself as the continuity and fulfillment of Judaism. Christians therefore have a bidirectional relation to the Hebrew Scriptures and to Judaism, both of which are

¹⁶⁴ Boys and Lee reflect a similar sentiment saying, "We have come to understand a fundamental lack of symmetry in the agenda, as it were, of each tradition. For Christians, theology is the issue: How might they respect the integrity and profundity of Judaism while respecting and reverencing the centrality of Jesus Christ to the church? For Jews, history is the issue: how can they relate to, even reconcile with, a tradition that has caused them so much suffering over nearly two thousand years? Jews need to address their self-understanding based on history, and Christians need to reconstitute their theology because so much of it has been grounded in an inadequate understanding of Judaism." Boys and Lee, *Christians and Jews in Dialogue*, 15.

¹⁶⁵ Subsequent to coming to this conclusion in my own understanding, I read about a similar but not equal "triad" of theological interrelationships—creation, revelation, and redemption—adopted by Martin Buber's colleague Franz Rosenzweig in his *Star of Redemption*, as noted by Novak in David Novak, *Talking with Christians: Musings of a Jewish Theologian* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2005), 104.

needed for an understanding of the Christian faith. How Christians and Jews decide the relations between them will in varying degrees reflect individual and collective understandings of these issues. The triangle shows the salient issues in their symmetries and asymmetries (e.g. God of Israel is a symmetry and Mosaic distinction and Divine incarnation is an asymmetry). The theological terms on the triangle's sides have been provided with notes addressing the Christian-Jewish theological issues they describe, arranged in a dialectical manner. To better preserve the integrity of the triangle graphic and to facilitate reading, these notes are brought together in Chart 9, "Theological Insights on the Christian-Jewish Relationship Triangle." There is necessarily some overlap with items presented in Chart 7, "Reformed Presbyterianism and Judaism: Biblical and Theological Perspectives."

Chart 8 The Christian-Jewish Relationship Triangle

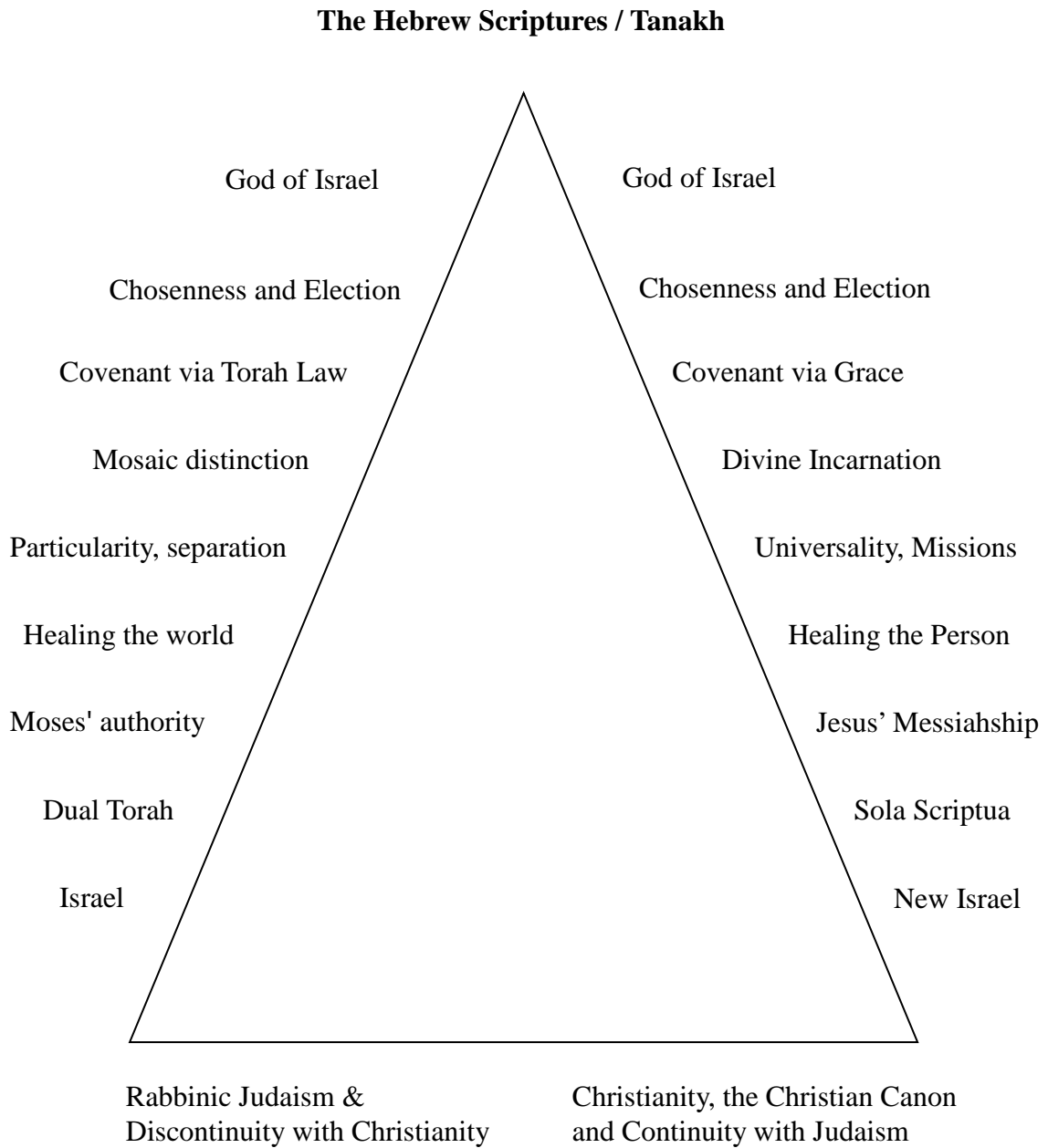


Chart 9 Theological Insights on the Christian-Jewish Relationship Triangle

Triangle Topic	Jewish Insight	Christian Insight
Hebrew Scriptures/Tanakh	<p>Jews and Christians seek authority from the same book -- the Bible (what Jews call “Tanakh” and Christians call the “Old Testament”).--Dabru Emet, National Jewish Scholars Project (2002)</p> <p>To put it another way, the very same “book: that unites all “Peoples of the Book” also divides them in an eternal struggle over how it should be read. It is this struggle that produced the sectarian world of second temple Judaism and it is this same struggle that produced the Jewish sect that became Christianity.-- David Nirenberg, “Scriptural Conflict, Scriptural Community Judaism, Christianity, Islam,” <i>Criterion</i> 48, no. 1, (Winter 2011), 24.</p> <p>If other religions may be characterized as a relation between man and God, Judaism must be described as a relation between <i>man with Torah</i> and <i>God</i>. The Jew is never alone in the face of God; the Torah is always with him. A Jew without Torah is obsolete. --Abraham Joshua Heschel, <i>God in Search of Man: a Philosophy of Judaism</i>, reprint ed. (New York: Farrar, Straus and Giroux, 1976), 167</p>	<p>A religion, two thirds of whose scriptures (the OT) are the scriptures of another religion (the Hebrew Bible) can only properly understand itself when it takes that fact fully into account.-- James D.G. Dunn, <i>The Parting of the Ways: between Christianity and Judaism and Their Significance for the Character of Christianity</i>, 2nd ed. (London: SCM Press, 2006), xxix.</p> <p>The Old Testament also presents this history—for so Israel herself believed—as the outworking of the divine purpose, declaring that God had chosen Israel out of all the families of the nations to be his peculiar people, to serve him and obey him, and to receive his promises. It further declares that promise points onward to fulfillment, to the ultimate triumph of God’s rule in the world. That is, the Old Testament presents Israel’s history as a history of redemption and promise, a ‘salvation history (Heilsgeschichte).-- John Bright, <i>A History of Israel</i>, 4th ed. (Louisville, KY: Westminster John Knox Press, 2000), 459.</p>
God of Israel	<p>The God of Israel was not found primarily in the facts of nature. He spoke through events in history. While the deities of other peoples were associated with places or things, the God of the prophets was the God of events; the Redeemer from slavery; the Revealer of the Torah, manifesting Himself in events of history rather than in things or places. -- Abraham Joshua Heschel, <i>God in Search of Man</i>, 200. Thus the longest and perhaps deepest Jewish debate over Christianity, one that began when the Church became a decidedly non-Jewish community and that has by no means ended, has been the question of whether the Christians do or do not worship our God. If they do not, then they are idolaters ipso facto.”-- David Novak, <i>Talking with Christians: Musings of a Jewish Theologian</i> (Grand Rapids, MI: Wm. B. Eerdmans, 2005), 9.</p>	<p>Brueggemann goes on to explain how there are three verses that are typically used by Israel to explain its understanding of Who God is in the relationship: ‘<i>ahab</i> (love), <i>bahar</i> (choose), and <i>hashaq</i> (set one’s heart). In Israel’s view then, God is one who, first and foremost, loves Israel superlatively with an everlasting love (Jer. 31:3), has made Israel special in choosing Israel for this unique relationship with God; and finally, demonstrates a “personal commitment that has a dimension of affection in which YHWH is emotionally extended for the sake of Israel.-- Walter Brueggemann, as cited in Kristin Johnston Largen, <i>Finding God Among Our Neighbors: an</i></p>

Triangle Topic	Jewish Insight	Christian Insight
		<p><i>Interfaith Systematic Theology</i> (Minneapolis: Fortress Press, 2013), 171.</p> <p>We affirm that the living God whom Christians worship is the same God who is worshipped and served by Jews. We bear witness that the God revealed in Jesus, a Jew, to be the Triune Lord of all, is the same one disclosed in the life and worship of Israel.-- Presbyterian Church (U.S.A.), "A Theological Understanding of the Relationship between Christians and Jews," A Paper Commended to the Church for Study and Reflection by the 199th General Assembly (Louisville, KY: Presbyterian Church, 1987), 7.</p>
Chosenness and Election	<p>Before beginning the daily study of the Torah, and before one is called to the public reading of the Torah in the synagogue service, Halakhah mandates the recitation of a specific blessing. The blessing states: "Blessed are You Lord our God, king of the world, who has chosen us from among all peoples and who has given us his Torah." David Novak, <i>The Election of Israel: the Idea of the Chosen People</i> (Cambridge: Cambridge University Press, 2007), 10.</p> <p>In distinguishing between Jews and Israel, between the ethnic group (the children of Abraham) <i>and</i> the faith community, and understanding the latter as an <i>elective</i>, Maimonides, according to Kellner, is able to offer a version of election that is at root open ended (non-chauvinistic) and available to <i>all</i> who would follow the Torah.--</p> <p>Daniel H. Frank, ed., <i>A People Apart: Chosenness and Ritual in Jewish Philosophical Thought</i> (Albany: State University of New York Press, 1993), 2.</p>	<p>For all Reformers agree that election is eternal and irrevocable and does not depend on human worthiness. However its individualist application and strictly Christological basis did not allow it to become a factor in thinking about the Jewish people. -- Alan P.F. Sell, ed., <i>Reformed Theology and the Jewish People</i> (Geneva, Switzerland: World Alliance of Reformed Churches, 1986), 10.</p> <p>Both Christians and Jews are elected to service for the life of the world. Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world. We testify to this election, but we cannot explain it. It is part of the purpose of God for the whole creation. -- Presbyterian Church (U.S.A.), "A Theological Understanding of the Relationship between Christians and Jews," 10.</p>
Covenant via Torah, Law	<p>When it comes to understanding the New Testament in its Jewish context, few topics are as controversial, confusing, or complicated as the law. These controversies are further complicated by terminological</p>	<p>Christian theology has generally considered the Jewish torah-faithfulness negatively as legalism, self-righteous justification by works, or as downright hypocrisy.</p>

Triangle Topic	Jewish Insight	Christian Insight
	<p>confusion. The term “law” (<i>nomos</i>) appears nearly two hundred times in the New Testament, but no single understanding of the term applies in all instances. Jonathan Klawans in Amy-Jill Levine and Marc Z. Brettler, eds., <i>The Jewish Annotated New Testament: New Revised Standard Version Bible Translation</i> (New York: Oxford University Press, 2011), 514.</p> <p>Christianity distinguishes itself formally from Judaism by the New Covenant, which in its view was given to replace or fulfill the old one. The fact that the term New Covenant was also used by the Qumran sect is generally recognized as remarkable. -- David Flusser, <i>Judaism and the Origins of Christianity</i> (Jerusalem: Magnes Press, 1988), 4.</p> <p>The Kabbalah has served as a corrective to this self-satisfaction of the religious by emphasizing that the very affirmation of the transcendent source of the Torah’s commandments never allows them to function merely as parts of some wholly self-contained system of law. The commandments can only be properly understood and properly kept when experience symbolically, by which I mean in Tillich’s sense as that which <i>points beyond itself and participates</i> in what is truly and uniquely transcendent. Novak, <i>The Election of Israel</i>, 103-104.</p>	<p>It can be shown that this strongly negative attitude towards the law goes back to Luther and Lutheranism. There is perhaps no single biblical concept which Christian theology has developed so strongly in an anti-Judaic direction as that of the law. Sell, <i>Reformed Theology and the Jewish People</i>, 12.</p> <p>The term ‘covenant’ is a key one in Jewish theology and philosophy, as is the thought it covers. That the Jews are the people of God whom he has chosen to be his special people, and that there exists a specific and close tie between Him and this people, is the presupposition and basis of Jewish faith. The covenant idea has far reaching implications as to how the concept of law, the relation between Old and New Testaments, election and anthropology are conceived. Ibid. 6-7.</p> <p>Thus it begins to become clear what Paul was trying to do in both Galatians and Romans. In his eyes, Israel had become, as it were, Judaism. It had shifted the focus of the covenant in which God chose Jacob by grace and made him Israel, and had focused the covenant in a law understood as limiting that grace and preventing the Jacobs of his day from participating in it. James D. G. Dunn, <i>The Parting of the Ways: between Christianity and Judaism and Their Significance for the Character of Christianity</i>, 2nd ed. (London: SCM Press, 2006), 195.</p>
Covenant via grace	<p>The difference between Judaism and Christianity, then, is <i>what</i> constitutes the full covenant, not <i>that</i> the covenant is foundational. And the covenant, for both Judaism and Christianity, is initiated by God’s election of Israel. Jews and Christians differ--and the difference is crucial--as to the extent of that initiating election...Hence, for Christians Judaism is deficient; for Jews, Christianity is excessive.--Novak, <i>The</i></p>	<p>The covenant of grace was administered under the Old Testament by promises, prophecies, sacrifices, circumcision, the Passover, and other types of ordinances; which did all foreshadow Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin and</p>

Triangle Topic	Jewish Insight	Christian Insight
	<i>Election of Israel</i> , 41.	eternal salvation. Presbyterian Church (U.S.A.), <i>The Westminster Larger Catechism</i> (Richmond, VA: John Knox Press, 1939), 199. All Reformed theology involves tending to the nature of God's covenantal life with humanity. "Thus, so-called covenant theology will be called "federal theology." R. Michael Allen, <i>Reformed Theology</i> (London: Bloomsbury T&T Clark, 2010), 34.
Mosaic distinction	"The Mosaic distinction," according to Jan Assmann, was the great innovation of ancient Judaism; the great innovation, in fact, of monotheism. The invention of the unique, universal God abruptly reduced the other's divinities to naught. Previously, polytheism had managed to make room for everyone's divinities... Jewish monotheism, in contrast, invented religious error. Now, suddenly, there existed a true religion and a true, unique, God; by the same token, there were false religions and false gods.-- Esther Benbassa and Jean-Christophe Attias, <i>The Jew and the Other</i> (Ithaca, NY: Cornell University Press, 2004), 26,27	Throughout their history, Jews have maintained a rather strict adherence to the teaching that Moses first clearly declared in the Shema, "Hear O Israel: the Lord our God, the Lord is one" (Deut. 6:4). Anything that might compromise the unity and oneness of God was usually eyed with great wariness. -- Marvin R. Wilson, <i>Exploring Our Hebraic Heritage: a Christian Theology of Roots and Renewal</i> (Grand Rapids, MI.): Wm. B. Eerdmans, 2014), 117.
Divine incarnation	I believe with perfect faith that G-d does not have a body. Physical concepts do not apply to Him. There is nothing whatsoever that resembles Him at all.—Maimonides Thirteen Principles of Faith The covenant, for both Judaism and Christianity, is initiated by God's election of Israel. Jews and Christians differ--and the difference is crucial--as to the extent of that initiating election. Christians affirm that this election begins with Israel and extends to the incarnation; god's coming to dwell within the body of the Jew Jesus of Nazareth as the Christ. Jews refuse to accept this. Hence, for Christians Judaism is deficient; for Jews, Christianity is excessive. -- Novak, <i>The Election of Israel</i> , 41.	The claim that Jesus is God incarnate is foundational to traditional Christianity but is one of the most difficult concepts for Jews to understand. Going back to early Israelite history, Jews have had a fundamental theological resistance to the idea of God becoming a man. The command to make no image or physical likeness of God has generally led Jews to prefer keeping the worship of God as an abstraction. --Wilson, <i>Exploring Our Hebraic Heritage</i> , 118. The triune God does not embrace three persons: he himself is Person, meeting us in the Son and in his Spirit. Jesus is not a person beside the Person of God; in him the person of God becomes the shape of a human person. And the spirit is not a person inside the persons of god and Christ. In creation he is the acting person of God, in re-creation he is the acting person of Christ,

Triangle Topic	Jewish Insight	Christian Insight
Particularity, separation	<p>And Rabbi Samson Raphael Hirsch (19th century Germany): Although disparaged because of its alleged particularism, the Jewish religion actually teaches that the upright of all peoples are headed toward the highest goal. In particular, rabbis have been at pains to stress that, while in other respects Christian views and ways of life may differ from those of Judaism, the peoples in whose midst the Jews are now living [i.e. Christians] have accepted the Jewish Bible of the Old Testament as a book of Divine revelation. Center for Jewish-Christian Understanding & Cooperation, “A Jewish Understanding of Christians and Christianity,” http://www.ccjr.us/dialogika-resources/documents-and-statements/jewish/950-cjcuc2011may24 (accessed Dec. 15, 2015).</p> <p>Jewish particularism, the connecting thread between chosenness and ritual, is fully apparent in Joshua Golding’s...he focuses upon a universal experience, the sense of belonging or rootedness, and discusses this phenomenon with specific reference to traditional participants in Jewish rituals. -- Frank, <i>A People Apart</i>, 5.</p>	<p>who is no other than the acting person of God. –Hendrikus Berkhof, <i>The Doctrine of the Holy Spirit</i> (Atlanta: Westminster John Knox Press, 1986), 116.</p> <p>Christianity began by rejecting the ethnocentricity of Judaism and of Jewish Christianity; but in coming to think of itself as a separate ‘race’ it opened the door to a different kind of racialism, where Christians defined themselves by excluding ‘the Jews.’ Making the very mistake against which Paul in particular protested so vehemently. Christianity is a protest against any and every attempt to claim that God is our God and not yours, God of our way of life and not yours, God of our ‘civilization’ and not yours; against any and every tendency to designate others as ‘sinners,’ as beyond the pale of God’s saving grace, or to insist that for sinners to receive forgiveness they must become righteous, that is ‘righteous’ as we count ‘righteousness.’ -- Dunn, <i>The Parting of the Ways</i>, 324, 337.</p> <p>In the past, particularist beliefs have led to a missionary zeal to convert those not believing in orthodox Christian truths and on frequent occasions, to the persecution of those rejecting such conversion. Harold E. Quinely and Charles Y. Glock, “Christian Sources of Anti-Semitism,” in Naomi W. Cohen, <i>Essential Papers On Jewish-Christian Relations in the United States: Imagery and Reality</i> (New York: NYU Press, 1991), 158-159.</p>
Universality, missions	<p>As Rabbi Joseph B. Soloveitchik declared, “In the ultimate truthfulness of our views, [we] pray fervently for and expect confidently the fulfillment of our eschatological vision when our faith will rise from particularity to universality and will convince our peers of the other faith community.” CJCUC, “A Jewish Understanding of Christians and Christianity,” http://www.ccjr.us/dialogika-</p>	<p>A sense of world mission was never wholly lost in Israel. Especially after Second Isaiah’s articulation of the implications of monotheistic faith, it could not be, nor could the problem of the place of the nations in the divine economy ever be suppressed. -- Bright, <i>A History of Israel</i>, 445.</p>

Triangle Topic	Jewish Insight	Christian Insight
	<p>resources/documents-and-statements/jewish/950-cjcuc2011may24, (accessed Dec. 15, 2015).</p> <p>The theory behind Christian missions to the Jews, i.e. the fulfillment of Judaism through Christianity, still hinders open dialogue between the church and synagogue. Cohen, <i>Essential Papers</i>, 15.</p> <p>Organized Protestant efforts to convert American Jews began only in the nineteenth century. By the end of the nineteenth century, missionaries actually posed only a petty threat to American Jewry. Instead of converting the American Jewish community, they helped transform it into a more cohesive and more secure body than it had ever been before. Jonathan D. Sarna, "The American Jewish Response to Nineteenth-Century Christian Missions," in Cohen, <i>Essential Papers</i>, 21, 34-35.</p>	<p>The central theme of what is called the doctrine of universalism is apokatastasis, which means the restoration of all things or the ultimate salvation of all beings. Negatively this doctrine denies the possibility or reality of eternal condemnation or eternal punishment for anyone. Western Christian thought generally and Reformed theology particularly have rejected the classical doctrine of universalism because of its failure to deal adequately with the Biblical teaching concerning judgment and condemnation. Presbyterian Church (U.S.A.), "A Study of Universalism," (112th General Assembly, 1972), 2.</p> <p>...within the Christian tradition itself, there has been strong affirmation from the very beginning that God's self-disclosure is universal: that is, God does not reveal Godself only to Christians, but rather to all. Or, as Tillich says...God has not left himself unwitnessed." --Kristin Johnston Lergen <i>Finding God Among Our Neighbors</i>, 135-136.</p>
Healing the World	<p>Redemption indicates that God's full presence has not yet been either past or present, that it is essentially future. Talking with Christians: Musings of a Jewish Theologian (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2005), 105.</p> <p>Tikkum Olam: A phrase meaning "repairing/healing/perfecting the world" that has a long history in Jewish tradition, first appears in the Mishnah, and is present in the liturgical Alenu prayer: "Therefore it is our hope O Lord our God that we may soon see the glory of Your power, to remove abominations from the earth so that idols are utterly cut off, to perfect the world under the sovereignty of the Almighty. Then all of humanity will call on Your name...Jonathan Sacks, <i>To Heal a Fractured World: the Ethics of Responsibility</i>, Reprint ed. (New York: Schocken, 2007), 75, 76.</p> <p>Judaism, in all its forms and manifestations, has always maintained a concept of</p>	<p>Hope finds in Christ not only a consolation in suffering, but also the protest of the divine promise against suffering. This hope makes the Christian Church a constant disturbance in human society, seeking as the latter does to stabilize itself into a 'continuing city'. It makes the church the source of continual new impulses towards the realization of righteousness, freedom and humanity here in the light of the promised future that is to come Jürgen Moltmann, <i>Theology of Hope: On the Ground and the Implications of a Christian Eschatology</i> (Minneapolis: Fortress Press, 1993), 21, 22.</p> <p>One of the most common objections of Jews to the Christian faith is that Jesus cannot be the expected one because the world we</p>

Triangle Topic	Jewish Insight	Christian Insight
	redemption as an event which takes place publicly, on the stage of history and within the community-- Gershom Scholem, <i>The Messianic Idea in Judaism and Other Essays On Jewish Spirituality</i> (New York: Schocken, 1995), 1.	live in is still a broken world and salvation has not yet come. P. 43. But reformed covenantal theology, with its emphasis on the history of salvation [Heilsgeschichte] still expects and looks forward to the consummation of history. This expectation can be a basis for cooperation with Jews, for there is a great similarity between the belief of Christians and Jews in this respect.-- Sell, <i>Reformed Theology and the Jewish People</i> , 42, 43
Healing the Person	<p>Judaism is a collective faith. Despite its principled attachment to the dignity of the individual, its central experiences are not private but communal. Jonathan Sacks, as cited in Largen <i>Finding God Among Our Neighbors</i>, 193.</p> <p>In contrast, Christianity conceives of redemption as an event in the spiritual and unseen realm, an event which is reflected in the soul, in the private world of each individual, and which effects an inner transformation which need not correspond to anything outside. --Gershom Scholem, <i>The Messianic Idea in Judaism and Other Essays on Jewish Spirituality</i> (New York: Schocken, 1995), 1-2.</p>	There is nothing in scripture which expressly says that a person who dies without having faith in Jesus Christ will be saved, but there is sufficient evidence for hope to caution us against closing the door on God's possibilities. The Apostle Paul, in the only place in which he really discusses the theoretical problem of the fate of a group who have not responded in faith to the gospel (Romans 9-11), concludes that even they are not outside God's gracious concern, and hopes that eventually they, too, shall be saved through God's grace. Presbyterian Church (U.S.A.), "A Study of Universalism," 8.
Jesus' Messiahship	<p>And yet there is much in the New Testament that is not anticipated in the Tanakh, such as the core idea of a divine messiah who brings redemption by dying for Israel's sins. Some of these ideas exist separately in the Hebrew Bible—a messiah (though that term is never used there for the future ideal Davidic king), a future ideal king who has some supernatural or at least hyperbolically described characteristics (see Isa 11.1-5), though he is never called divine, and a suffering servant (see esp. Isa 53) though the identity of this servant is very unclear, and it is uncertain if the Hebrew Bible intend an individual or a group, and if this servant lives in the past, present, or future. Levine and Brettler <i>Jewish Annotated New Testament</i>, 505.</p> <p>Any discussion of the problems relating to Messianism is a delicate matter, for it is here that the essential conflict between Judaism and Christianity has developed and continues</p>	<p>Barth wrote of the precedence of Gospel before Law, Christ before Adam, Grace before nature. Barth insists that Christian theology begin with the Word of God, the very person of Jesus. Thus, the true, the good, is beautiful, must all be determined only by looking to the revelation of true God and true humanity as found in the union divine and human, this particular Nazarene. Allen, <i>Reformed Theology</i>, 47.</p> <p>It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the prophet, priest, and king; the head and Savior of his Church, the heir of all things, and judge of the world, unto whom he did, from all eternity, give a people</p>

Triangle Topic	Jewish Insight	Christian Insight
	to exist.—Scholem, <i>The Messianic Idea</i> , 13.	to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.—Westminster Confession 6.043
Dual Torah	<p>In the Judaism of the Dual Torah, the faithful meet God in the Torah, and the Talmud of Babylonia forms the centerpiece of the Torah. The Bavli's compilers and the writers of its compositions found the way to form the mind and define the intellect of the faithful. And this they did not through statements of doctrine or law, but through the public display of right reasoning, the exposition of argument; if you can show people how to think, then, in the context of a revealed Torah, you can also guide them to what to think: right thoughts, right deeds, right attitudes. Jacob Neusner and Bruce Chilton, <i>Jewish and Christian Doctrines: the Classics Compared</i> (London: Routledge, 2000), 146.</p> <p>An old dictum of the midrash, according to which the preexistent torah was written before god with black fire upon white fire, was given the esoteric interpretation that the white fire is the written torah in which the letters are not yet formed; only by means of the black fire, which is the oral torah, do the letters acquire form. The black fire is likened to the ink on the parchment of the torah scroll.</p> <p>Scholem <i>The Messianic Idea</i>, 295.</p>	<p>In the course of time, this oral tradition became so bulky that it becomes impossible to hand it on orally. The first collection and arrangement to be codified in writing was the Mishnah; the second collection, which established the subsequent course of the tradition, is contained in the two sections of the Talmud. A further part of the original oral tradition to be written down is the Midrash (pl. Midrashim). Sell, <i>Reformed Theology and the Jewish People</i>, 51.</p>
<i>Sola scriptura</i>	<p>On the whole, Israel's literature is not merely the expression of an individual; it is also a collective tradition. The traditions of Israel were largely oral unless they dealt with the royal court or the temple, which had the economic resources and social infrastructure to have the traditions written down. It is no coincidence that Martin Luther's refrain <i>sola scriptura</i> ("Scripture alone") took root in the fertile soil of the Gutenberg Galaxy (to borrow from the title of Marshall McLuhan's seminal book). It is also instructive that the competing claims of orality and textuality have a long history. This history was influenced by both technological innovation and socio-political change. William M. Schniedewind, <i>How the Bible Became a Book: the Textualization of Ancient Israel</i> (New York: Cambridge University Press, 2005), 6-7, 10, 197.</p>	<p>In its confessions, the Presbyterian Church (U.S.A.) upholds the affirmations of the Protestant Reformation. The focus of these affirmations is God's grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding that continue to guide and motivate the people of God in the life of faith.</p> <p>The church <i>affirms Ecclesia reformata, semper reformanda secundum verbum Dei</i>, that is, "The church reformed, always to be reformed according to the Word of God" in the power of the Spirit.—Presbyterian General Assembly, <i>The Book of Order, 2011-2013</i>, 10.</p>

Triangle Topic	Jewish Insight	Christian Insight
		My concern was, and still is, that Christians should realize the extent to which Christian has been shaped by its Jewish heritage, the extent to which Christianity emerged as one strand out of the rich diversity of second Temple Judaism, and how that Jewishness of Christianity continues to be integral to its identity. —Dunn, <i>The Parting of the Ways</i> , xxix.
New Israel	Supersessionism is the subject of deep theological debate today. Many Jews have seen it as the core of Christian anti-Judaism. Many Christians are embarrassed by it, seeing it as part of the anti-Judaism that was so easily appropriated by modern anti-Semitism. Nevertheless, Christian supersessionism need not denigrate Judaism. It can look to the Jewish origins of Christianity and still learn of those origins from living Jews. And Christian supersessionism can still affirm that God has not annulled His everlasting covenant with the Jewish people, neither past, nor present nor future. Novak, <i>The Election of Israel</i> , 164.	In these chapters, (Romans 9- 11) Paul shifts the focus from the contrasted categories of Jew and Greek/Gentile and focuses rather on 'Israel'. And the point is that without abandoning the ethnic character of the people of Israel (11.25-6) he nevertheless insists that Israel is to find its identity as 'Israel' not in ethnic descent or a distinctive way of living, but in God's call (9.6-13). It is God's call which makes Israel 'Israel,' and that call, he goes on to argue, has been extended to embrace Gentiles as well as Jews (9.24-26). That remains a controversial (and unacceptable) argument to most Jewish ears. James D.G. Dunn, <i>The Parting of the Ways</i> , xxvii.
Rabbinic Judaism and discontinuity with Christianity	In the Hebraic perspective of Scripture, there are only two ages: "this age" (<i>olam ha-zeh</i>) and "the age to come" (<i>olam ha-ba</i>). The kingdom of God is already, but not yet. There is a tension between the present and the future. The kingdom is partially realized in the present age, yet not perfectly achieved. Thus, in both Judaism and Christianity, there is an "inaugurated eschatology." In Christianity, however, the power of the age to come is proclaimed as having dynamically arrived as a spiritual (non-political) kingdom. The presence of this kingdom is demonstrated in the life and ministry of Jesus and comes to those who submit to him. Novak, <i>The Election of Israel</i> , 148. Even from a sociological point of view, Christology was an important factor fostering the departure of Christianity from Judaism.—Flusser, <i>Judaism and the Origins of Christianity</i> , 624.	Reformed theology affirms continuity in discontinuity and discontinuity in continuity. The key texts regarding the unity of the covenant were Jer. 31, Romans 9, and the Epistle to the Hebrews. In each case, the Old and the New Covenant are being related. In Jeremiah the New covenant is being prophesied and differentiated from the Old covenant. In Rom. 9 Paul shows concern that the people of god in the Old Covenant seem to be outside the New Covenant: is Israel's failure to believe proven God's promises false? In Hebrews, the ministry of Jesus is related to that of prophet, priest, and king; just as God spoke in many ways in various times and aces in the past, now God speaks in his Son (Heb. 1.3-4). In each case, God's new

Triangle Topic	Jewish Insight	Christian Insight
Christianity, the Christian canon, and continuity with Judaism	<p>From its very beginnings, Christianity understood itself more or less as the heir of Judaism and as its true expression, at the same time that it knew itself to have come into existence through the special grace of Christ.—Flusser, <i>Judaism and the Origins of Christianity</i>, 617.</p> <p>While Christian worship is not a viable religious choice for Jews, as Jewish theologians we rejoice that, through Christianity, hundreds of millions of people have entered into relationship with the God of Israel.—Dabru Emet, National Jewish Scholars Project, (2002).</p>	<p>work in Jesus is continuous with yet fulfilling the earlier promises of God. -- Allen, <i>Reformed Theology</i>, 37.</p> <p>It has become clear that the Reformed tradition with its emphasis on the covenant stresses more the similarity than the difference, more the continuity than the discontinuity between the old and the new covenants. This allows for a positive evaluation of God's covenant with Old Testament Israel: it is founded on grace and love; it is eternal and inviolable. Sell, <i>Reformed Theology and the Jewish People</i>, 9.</p> <p>The emergence of Christianity may be regarded as a renewal movement within the people of God which resulted in an unnecessary and theologically undesirable schism within the people of God.—Dunn, <i>The Parting of the Ways</i>, 328.</p>

Relationship theme: negotiating the sacred and the not sacred

Theological themes: holiness, particularity, and universalism, exile and homelessness, faith, responsibility and welcome.

In November 2015 in Paris, the nations of the world came together in the largest ever meeting of world leaders. Their goal, eventually achieved, was to conclude a United Nations-sponsored agreement to stem the rise of global greenhouse gas emissions. Scientists say these emissions from the burning of fossil fuels such as oil and coal, are the primary cause of the changes in climate which threaten civilization. The re-negotiation of the relationship between humans and the planet was widely regarded as a historic achievement for humankind. For once, the patchwork political systems of earth dealt with the planet's environment as the single global system that it is. For the sake of the earth, the world leaders imagined a different future. They sought to align the political systems of the nations with the ecological systems of the world itself.

Three days later on the eve of the Sabbath in Jerusalem, a group of orthodox rabbis from three continents revealed a re-negotiation of their own.¹⁶⁶ Theirs involved a renegotiation with sacred history. Like the leaders in Paris, the rabbis in Jerusalem were of a mind to seek systemic change and to redirect history. Where Paris was about the profane and the universal, Jerusalem was about the sacred and the particular. Specifically, it was about how to turn the page on the two millennia of strained relations between Christians and Jews. It was partially framed in the context of the historic *Nostra Aetate* declaration issued five decades earlier by the Roman Catholic Church, and which the

¹⁶⁶ Twenty-five initial signatories included fourteen from Israel, four from the United States, two from Switzerland, and one each from Croatia, France, Finland and Germany. Among the American signatories, Rabbi Irving Greenberg has long been involved in Jewish-Christian interfaith dialogue and is author of *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*, (Philadelphia: Jewish Publication Society, 2004).

Anti-Defamation League had called “arguably the most important moment in modern Jewish-Christian relations.”¹⁶⁷ The complete text of the orthodox rabbis’ statement, “To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians” is in Appendix H. In the analysis which follows below, this text is compared with two texts from the Presbyterian Church (U.S.A.) on the question of Christian-Jewish relations and with another recent text from an additional Jewish source. The Presbyterian documents are “A Theological Understanding of the Relationship between Christians and Jews” from 1987¹⁶⁸ and whose full text is available through the cited link, and “Christians and Jews: People of God,” from 2010,¹⁶⁹ whose full text is also available by the cited link. A fourth document, the CJCUC “Statement on a Jewish Understanding of Christians and Christianity”¹⁷⁰ is also available through the cited link.

The analysis of these documents will show how Christians and Jews are negotiating a new space for understanding each other and their sacred histories. In the same way that West End and Romemu negotiate over their physical space, the theologies

¹⁶⁷ The Anti-Defamation League issued a helpful commemorative note with its own summary of the contents and significance of *Nostra Aetate*, saying, “This remarkable document is emblematic of the remarkable changes in Jewish-Catholic relations that have taken place since the end of the *Shoah*. Not only is the Catholic Church the largest single religious denomination in the world, it is perhaps the most steadfast Christian friend of the Jewish people. It is therefore most appropriate that we take note of this anniversary...” See <http://www.adl.org/assets/pdf/education-outreach/interfaith-affairs/adl-nostra-aetate-50th-anniversary.pdf> (accessed Sept. 17, 2015).

¹⁶⁸ Presbyterian Church (U.S.A.), “A Theological Understanding of the Relationship Between Christians and Jews,” <https://www.pcusa.org/resource/theological-understanding-relationship-between-chr/>, (accessed Dec. 17, 2015).

¹⁶⁹ Presbyterian Church (U.S.A.), “Christians and Jews, People of God – Church Issues Series #7,” <https://www.pcusa.org/resource/christians-and-jews-people-god-church-issues-serie/> (accessed Dec. 17, 2015). While presented for adoption by the 219th General Assembly of the Presbyterian Church (U.S.A.) in 2010, the position of this paper was not adopted but referred to further consultation and rewriting. It, therefore, represents thinking within the church but not a statement with final official standing from the church.

¹⁷⁰ Center for Jewish-Christian Understanding and Cooperation, “Statement on a Jewish Understanding of Christians and Christianity,” <http://cjcuc.com/site/2011/05/24/cjcuc-statement-on-a-jewish-understanding-of-christians-and-christianity/> (accessed Dec. 17, 2015).

they represent have been engaged in years of rethinking the theological spaces they call home. This search for new theological space is taking place outside the sanctuary of West End-Romemu, but reflects a dynamic similar to the one captured in the title of this thesis. Where the Christians and Jews of West-End Romemu are facing the fears of identity loss in a shared worship space, the Christians and Jews in the world at large have begun to face down fears of a theological loss of identity across the sacred history which they share.¹⁷¹

To better grasp the scope, commonalities and differences in the thinking behind this Christian-Jewish theological reappraisal, the analysis will be presented as a dialogue script. It will obey the following format:

- The point of reference for comparison of all the statements will be the statement of the orthodox rabbis of December 3, 2015.
- The contents of this statement will be matched with any similar contents from each of the other statements.
- A term or label will be assigned to each of the main points of the orthodox rabbis' statement.
- Adopting the question-and-answer format of the Westminster Larger Catechism, the terms and labels will be presented as questions. Excerpts from the several statements will constitute the responses to those questions. The sequencing of

¹⁷¹ Roman Catholic initiatives to reconsider and improve the Church's relations with the Jewish people form an important backdrop to the whole of Christian reappraisal of relations with Judaism. The statement from the orthodox rabbis came in the fiftieth anniversary year of the Second Vatican Council's *Nostra Aetate* statement on Catholic relations with non-Christian religions, whose theological framework opened the door to closer relations with Jews. The rabbis' statement acknowledges *Nostra Aetate*. Also, on Dec. 11, 2015, the Vatican Commission for Relations with the Jews issued a theological reflection called "The Gifts and the Calling of God are Irrevocable," to mark and review the impact of the fifty years since *Nostra Aetate*. This statement confirms that God's covenant with the Jews is irrevocable and recognizes the "mystery" of Jews participating in salvation without need of confessing Christ. See http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_20151210_ebraismo-nostra-aetate_en.html (accessed Dec. 20, 2015).

these terms/questions reflects the order of their appearance in the orthodox rabbis' statement.

- Excerpts from the several statements will be identified as “Orthodox Rabbis” for their remarks, “PC(USA) 1” for “A Theological Understanding of the Relationship Between Christians and Jews,” PC(USA) 2” for “Christians and Jews People of God,” and “CJCUC” for “Center for Jewish-Christian Understanding and Cooperation Statement on a Jewish Understanding of Christians and Christianity.”

Question: What timeframe is being addressed?

Orthodox Rabbis Answer: After nearly two millennia of mutual hostility and alienation

PC(USA) 1 Answer: The present study has been six years in preparation. It is the product of a project begun in 1981 within the former Presbyterian Church, U.S., then redeveloped and greatly expanded in scope and participation in 1983 upon the reunion which brought into being the Presbyterian Church (U.S.A.). For three-thousand years the covenant promise of land has been an essential element of the self-understanding of Jewish people.

PC(USA) 2 Answer: Our post-1987 context also includes a worldwide increase in overt anti-Jewish rhetoric and action, a sustained cycle of violence in Israel-Palestine, repeated breakdowns of the Israel-Palestine peace process, two American-led wars in the Middle East, the increase in world-wide terrorism, and more. Throughout the centuries, the way that Christians relate to Jews has been a barometer of the church's spiritual health.

CJCUC Answer: After collaborating and working with various Christian organizations, leaders, and scholars over the past three years, the leaders of the Center for Jewish-Christian Understanding and Cooperation (CJCUC) in Efrat and Jerusalem have released a statement of *A Jewish Understanding of Christians and Christianity*. If Jews and Christians can become partners after nearly 2,000 years of theological delegitimization and physical conflict, then peace is possible between any two peoples anywhere.

Question: Who are the speakers?

Orthodox Rabbis Answer: We Orthodox Rabbis who lead communities, institutions and seminaries in Israel, the United States and Europe.

PC(USA) 1 Answer: A paper commended to the church for study and reflection by the 199th General Assembly of the Presbyterian Church, U.S.A. in June, 1987.

PC(USA) 2 Answer: A Presbyterian working group in consultation with Jewish representatives and commended by the General Assembly Mission Council of the Presbyterian Church (U.S.A.) for adoption by the 219th General Assembly, July 2-7, 2010.

CJCUC Answer: CJCUC is the first orthodox Jewish entity to engage in dialogue with the Christian world.

Question: What motives are revealed?

Orthodox Rabbis Answer: Recognize the historic opportunity now before us.

PC(USA) 1 Answer: The confessional documents of the Reformed tradition are largely silent on this matter. Hence this paper has been prepared by the church as a pastoral and teaching document to provide a basis for continuing discussion within the Presbyterian community in the United States and to offer guidance for the occasions in which Presbyterians and Jews converse, cooperate, and enter into dialogue.

PC(USA) 2 Answer: In response to four separate actions by the 216th General Assembly (2004) that created tensions between the American Jewish community and the Presbyterian Church (U.S.A.), the Assembly directed the Office of Theology and Worship, the Office of Interfaith Relations, and the Office of Evangelism to “reexamine and strengthen the relationship between Christians and Jews and the implications of this relationship for our evangelism and new church development” in continuing response to the 211th General Assembly’s (1999) mandate to guide the church in “bearing witness to Jesus Christ in a pluralistic age.”

CJCUC Answer: Many leaders of Christianity today no longer seek to displace Judaism. They recognize the Jewish people’s continuing role in God’s plan for history, and through their own understanding of the Christian Testament, they understand themselves as grafted into the living Abrahamic covenant. Leaders within the mainline Christian denominational world as well as the non-denominational movements of Evangelical Christianity have sincerely become friends of the Jewish people and the State of Israel. It is vital that we strengthen our relationship with them.

Question: What is stated as a purpose?

Orthodox Rabbis Answer: We seek to do the will of our Father in Heaven by accepting the hand offered to us by our Christian brothers and sisters.

PC(USA) 1 Answer: What is the relationship which God intends between Christians and Jews, between Christianity and Judaism? A theological understanding of this relationship is the subject which this paper addresses.

PC(USA) 2 Answer: All of these developments indicate that it is time to supplement the teaching of “A Theological Understanding of the Relationship between Christians and Jews,” providing Presbyterians with a deeper understanding of the bonds between Christians and Jews, and broader resources for the Presbyterian Church (U.S.A.)’s relationship with the Jewish community in America and beyond. The present paper is intended to refine and deepen the theological understanding of the relationship between Christianity and Judaism as well as to provide a further resource for discussion in the church and for conversations between Christians and Jews.

CJCUC Answer: When we combine this rabbinic appreciation of Christianity with today’s non-replacement Christian theologies toward Judaism, we find fresh possibilities for rethinking a Jewish relationship with Christianity and for fashioning new Jewish-Christian cooperation in pursuit of common values. If so, Jews can view Christians as partners in spreading monotheism, peace, and morality throughout the world.

Question: What call to action is there?

Orthodox Rabbis Answer: Jews and Christians must work together as partners to address the moral challenges of our era.

PC(USA) 1 Answer: These seven theological affirmations with their explications are offered to the church not to end debate but to inform it and, thus to serve as a basis for an ever deepening understanding of the mystery of God's saving work in the world.

The church's attitudes must be reviewed and changed as necessary, so that they never again fuel the fires of hatred. We must be willing to admit our church's complicity in wrongdoing in the past, even as we try to establish a new basis of trust and communication with Jews.

That the General Assembly request pastors and Christian educators to initiate educational programs designed to foster understanding and better relationships between Christians and Jews. That the General Assembly urges the expansion of instruction in Judaic studies in the theological seminaries of the church.

PC(USA) 2 Answer: The Presbyterian Church (U.S.A.) is called to explore more deeply what it means to affirm that Christians and Jews now worship and serve the same God, and how this differentiates Christian-Jewish relations from Christian relationships with adherents of other religions. ". . . and to remember his holy covenant . . ." [Luke 1:72].

The Presbyterian Church (U.S.A.) is called to explore more deeply the singular reality that Christians and Jews share Scripture . . . At the same time the church is called to recover the Old Testament as Christian Scripture.

CJCUC Answer: In today's unprecedented reality of Christian support for the Jewish people, Jews should strive to work together with Christians toward the same spiritual goals of sacred history—universal morality, peace, and redemption under God—but under different and separate systems of commandments for each faith community and distinct theological beliefs.

Question: Which historical antecedents are mentioned?

Orthodox Rabbis Answer: The *Shoah* ended 70 years ago. It was the warped climax to centuries of disrespect, oppression and rejection of Jews and the consequent enmity that developed between Jews and Christians. In retrospect it is clear that the failure to break through this contempt and engage in constructive dialogue for the good of humankind weakened resistance to evil forces of anti-Semitism that engulfed the world in murder and genocide.

PC(USA) 1 Answer: This theological study is not unprecedented. Since World War II, statements and study documents dealing with Jewish-Christian relations have been issued by a number of churches and Christian bodies. Among these are the Vatican's *Nostra Aetate* (1965), the Report of the Faith and Order Commission of the World Council of Churches (1968), the statement of the Synod of the Reformed Church of Holland (1970), the statement of the French Bishop's Committee for Relations with the Jews (1973), the report of the Lutheran World Federation (1975), the statement of the Synod of Rhineland Church in West Germany (1980), the report of the Christian/Jewish Consultation Group of the Church of Scotland (1985), and the study of the World Alliance of Reformed Churches (1986).

The General Assembly regards the theological affirmations of the present study as consistent with the church's prior policy statements concerning the Middle East, which speak of the right of statehood in Palestine for Palestinians . . . and the right of the State of Israel to exist within secure borders established by the United Nations General Assembly resolutions.

PC(USA) 2 Answer: "A Theological Understanding of the Relationship between Christians and Jews" was approved by the 199th General Assembly (1987) as "a pastoral teaching document to provide a basis for continuing discussion within the Presbyterian community and to offer guidance for occasions in which Presbyterians and Jews converse, cooperate, and enter into dialogue."

Furthermore, the past two decades have seen a number of statements on Jewish-Christian relations from ecclesial and academic groups. Specifically, "The Willowbank Declaration on the Christian Gospel and the Jewish People" (1989), "Dabru Emet: A Jewish Statement on Christians and Christianity" (2000), "A Sacred Obligation: Rethinking Christian Faith in Relation to Judaism and the Jewish People" (2002), and new attention to the papal encyclical, *Nostra Aetate* (1965) have deepened and enriched.

CJCUC Answer: Nearly all medieval and modern Jewish biblical commentators understood Abraham's primary mission as teaching the world about God and bearing witness to His moral law. Maimonides insisted in his halakhic and philosophical writings that spreading the knowledge of the One God of Heaven and Earth throughout the world was the main vocation of Abraham.

Question: What is mentioned as being new?

Orthodox Rabbis Answer: Now that the Catholic Church has acknowledged the eternal Covenant between G-d and Israel, we Jews can acknowledge the ongoing constructive validity of Christianity as our partner in world redemption, without any fear that this will be exploited for missionary purposes.

PC(USA) 1 Answer: We have come to understand in a new way how our witness to the gospel can be perceived by Jews as an attempt to erode and ultimately to destroy their own communities. Similarly, we have been made sensitive to the difficult role of our Arab Christian brothers and sisters in the Middle East.

A new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people.

PC(USA) 2 Answer: Furthermore, the past two decades have seen a number of statements on Jewish-Christian relations from ecclesial and academic groups. Specifically, "The Willowbank Declaration on the Christian Gospel and the Jewish People" (1989), "Dabru Emet: A Jewish Christian Faith in Relation to Judaism and the Jewish People" (2002), and new attention to the papal encyclical, *Nostra Aetate* (1965) have deepened and enriched Christian theological understanding. In addition, scholarly publications and symposia on the history, theology, and moral dimensions of Jewish-Christian relations have multiplied.

CJCUC Answer: This new understanding must encompass a mutual respect of each other's theological beliefs and eschatological convictions. The new relationship requires that Christians respect the right of all Jewish peoples to exist as Jews with complete self-

determination—free from any attempts of conversion to Christianity. At the same time, Judaism must respect Christian faithfulness to their revelation, value their role in divine history, and acknowledge that Christians have entered a relationship with the God of Israel.

Question: What view of the other is presented?

Orthodox Rabbis Answer: We recognize that since the Second Vatican Council the official teachings of the Catholic Church about Judaism have changed fundamentally and irrevocably. The promulgation of *Nostra Aetate* fifty years ago started the process of reconciliation between our two communities.

PC(USA) 1 Answer: God chose a particular people, Israel, as a sign and foretaste of God's grace toward all people. It is for the sake of God's redemption of the world that Israel was elected. The promises of God, made to Abraham and Sarah and to their offspring after them, were given so that blessing might come upon "all families of the earth" (Genesis 12:1-3).

The church, especially in the Reformed tradition, understands itself to be in covenant with God through its election in Jesus Christ. Because the church affirms this covenant as fundamental to its existence, it has generally not sought nor felt any need to offer any positive interpretation of God's relationship with the Jews, lineal descendants of Abraham, Isaac, and Jacob, and Sarah, Rebekah, Rachel, and Leah, with whom God covenanted long ago. The emphasis has fallen on the new covenant established in Christ and the creation of the church.

PC(USA) 2 Answer: The relationship between Christian faith and Judaism is unique, foundational, and enduring. The New Testament bears consistent witness to this relationship – the mercy of God in Jesus Christ embraces both Jew and Gentile; it does not abandon Jews in favor of Gentiles or forsake Jews in favor of the church.

Many Christians mistakenly equate contemporary Jews with New Testament Pharisees, and the current state and people of Israel with Old Testament Israel.

CJCUC Answer: Christians see themselves not merely as members of the Noahide covenant, but as spiritual partners within the Jewish covenant. At the same time, they believe that God does not repent of his covenantal gifts and that the Jewish people continues to enjoy a unique covenantal relationship with God in accordance with its historical 2000 year traditions.

Question: What response to the other is presented?

Orthodox Rabbis Answer: We appreciate the Church's affirmation of Israel's unique place in sacred history and the ultimate world redemption. Today Jews have experienced sincere love and respect from many Christians that have been expressed in many dialogue initiatives, meetings and conferences around the world.

PC(USA) 1 Answer: Dialogue, especially in light of our shared history, should be entered into with a spirit of humility and a commitment to reconciliation. Such dialogue can be a witness that seeks also to heal that which has been broken. It is out of a mutual willingness to listen and to learn that faith deepens and a new and better relationship between Christians and Jews is enabled to grow.

A reaffirmation that the God who addresses both Christians and Jews is the same--the living and true God; a willingness to ponder with Jews the mystery of God's election of both Jews and Christians to be a light to the nations;

PC(USA) 2 Answer: The past two decades have also seen an increase in the number of PC(USA) presbyteries, congregations, and ministers who have developed close ties with Jewish organizations, synagogues, and rabbis.

CJCUC Answer: Judaism must respect Christian faithfulness to their revelation, value their role in divine history, and acknowledge that Christians have entered a relationship with the God of Israel. In our pre-eschaton days, God has more than enough blessings to bestow upon all of His children.

Question: What theological understanding or "negotiation of the sacred" is expressed?

Orthodox Rabbis Answer: As did Maimonides and Yehudah Halevi, we acknowledge that Christianity is neither an accident nor an error, but the willed divine outcome and gift to the nations. In separating Judaism and Christianity, G-d willed a separation between partners with significant theological differences, not a separation between enemies . . . Rabbi Moses Rivkis (*Be'er Hagoleh*) confirms this and wrote that "the Sages made reference only to the idolator of their day who did not believe in the creation of the world, the Exodus, G-d's miraculous deeds and the divinely given law. In contrast, the people among whom we are scattered believe in all these essentials of religion."

PC(USA) 1 Answer: To this day, the church's worship, preaching, and teaching often lend themselves, at times unwittingly, to a perpetuation of the "teaching of contempt." It is agonizing to discover that the church's "teaching of contempt" was a major ingredient that made possible the monstrous policy of annihilation of Jews by Nazi Germany.

An acknowledgment by Christians that Jews are in covenant relationship with God and the consideration of the implications of this reality for evangelism and witness; a willingness to investigate the continuing significance of the promise of "land," and its associated obligations and to explore the implications for Christian theology.

The church, especially in the Reformed tradition, understands itself to be in covenant with God through its election in Jesus Christ. Because the church affirms this covenant as fundamental to its existence, it has generally not sought nor felt any need to offer any positive interpretation of God's relationship with the Jews, lineal descendants of Abraham, Isaac, and Jacob, and Sarah, Rebekah, Rachel, and Leah, with whom God covenanted long ago. The emphasis has fallen on the new covenant established in Christ and the creation of the church.

Supersessionism maintains that because the Jews refused to receive Jesus as Messiah, they were cursed by God, are no longer in covenant with God, and that the church alone is the "true Israel" or the "spiritual Israel."

PC(USA) 2 Answer: Supersessionism, the belief that God's covenant with the church has replaced God's covenant with Israel, and that the church has supplanted the Jewish people, is contrary to the core witness of the New Testament and is not supported by the mainstream of the Reformed tradition.

A minority of modern Christian interpreters attributes the creation of the modern state of Israel directly to God, and sees the ingathering of Jews to that state as a fulfillment of prophecy, or as the beginning of the end times. The Presbyterian Church (U.S.A.) has rejected such dispensationalist biblical interpretation.

CJCUC Answer: Jewish and Christian theologies are no longer engaged in a theological duel to the death and therefore Jews should not fear a sympathetic understanding of Christianity that is true to the Torah, Jewish thought and values. Significantly, this understanding of Abraham's religious mission is exactly the role and historical impact of Christianity as understood by great rabbis such as Rabbis Moses Rivkis, Yaakov Emden and Samson Raphael Hirsch.

In our pre-eschaton days, God has more than enough blessings to bestow upon all of His children.

Question: What is seen as the role of Jesus?

Orthodox Rabbis Answer: Rabbi Jacob Emden wrote that "Jesus brought a double goodness to the world. On the one hand he strengthened the Torah of Moses majestically . . . and not one of our Sages spoke out more emphatically concerning the immutability of the Torah. On the other hand he removed idols from the nations and obligated them in the seven commandments of Noah so that they would not behave like animals of the field, and instilled them firmly with moral traits . . . Christians are congregations that work for the sake of heaven who are destined to endure, whose intent is for the sake of heaven and whose reward will not be denied."

PC(USA) 1 Answer: In confessing Jesus as the Word of God incarnate, Christians are not rejecting the concrete existence of Jesus who lived by the faith of Israel. Rather, we are affirming the unique way in which Jesus, a Jew, is the being and power of God for the redemption of the world. In him, God is disclosed to be the Triune One who creates and reconciles all things. This is the way in which Christians affirm the reality of the one God who is sovereign over all.

The Scriptures speak of the expectation of a deliverer king anointed by God, of the appearing of a righteous teacher, of a suffering servant, or of a people enabled through God's grace to establish the Messianic Age. Early Christian preaching proclaimed that Jesus had become Messiah and Lord, God's anointed who has inaugurated the kingdom of peace and righteousness through his life, death, and resurrection.

...Nonetheless, there are ties which remain between Christians and Jews: the faith of both in the one God whose loving and just will is for the redemption of all humankind and the Jewishness of Jesus whom we confess to be the Christ of God.

PC(USA) 2 Answer: Historically, a wide-spread, traditional interpretation of Scripture has argued that, because the Jews rejected Jesus, God rejected the Jews, put the church in the place of the Jewish people as God's chosen ones, and cast them out of the land.

The Presbyterian Church (U.S.A.) has clearly rejected this supersessionist teaching, affirming that "the church, elected in Jesus Christ, has been engrafted into the people of God, established by the covenant with Abraham, Isaac, and Jacob. Therefore, Christians have not replaced Jews.

In Christian reading and interpretation of Scripture, the concrete particularity of the Biblical promise of land has often proved to be a stumbling block, in a manner similar to the particularity of the incarnation and crucifixion of Jesus Christ (1 Cor. 1:18-25). God acts in and through the concrete realities of Jesus' life and passion.

CJCUC Answer: Rabbi Jacob Emden (18th century Germany):

The Nazarene brought a double goodness to the world . . . The Christian eradicated *avodah zarah*, removed idols (from the nations) and obligated them in the seven *mitsvot* of Noah...a congregation that works for the sake of heaven—(people) who are destined to endure, whose intent is for the sake of heaven and whose reward will not be denied. (Seder Olam Rabbah 35-37; Sefer ha-Shimush 15-17).

Question: What call to partner is made?

Orthodox Rabbis Answer: Now that the Catholic Church has acknowledged the eternal Covenant between G-d and Israel, we Jews can acknowledge the ongoing constructive validity of Christianity as our partner in world redemption, without any fear that this will be exploited for missionary purposes. Neither of us can achieve G-d's mission in this world alone.

PC(USA) 1 Answer: Both Christians and Jews are elected to service for the life of the world. We testify to this election, but we cannot explain it. It is part of the purpose of God for the whole creation. Thus there is much common ground where Christians and Jews can and should act together.

PC(USA) 2 Answer: The relationship between Christians and Jews is not simply a particular instance of "interfaith relations." Christians are called to know Jewish brothers and sisters, to listen and learn from them in the sharing of faith and faithfulness, and to give thanks for their living testimony to the enduring fulfillment of God's gracious promises.

CJCUC Answer: When we combine this rabbinic appreciation of Christianity with today's non-replacement Christian theologies toward Judaism, we find fresh possibilities for rethinking a Jewish relationship with Christianity and for fashioning new Jewish-Christian cooperation in pursuit of common values. If so, Jews can view Christians as partners in spreading monotheism, peace, and morality throughout the world.

Question: How are joint interests described?

Orthodox Rabbis Answer: Both Jews and Christians have a common covenantal mission to perfect the world under the sovereignty of the Almighty, so that all humanity will call on His name and abominations will be removed from the earth. We Jews and Christians have more in common than what divides us: the ethical monotheism of Abraham; the relationship with the One Creator of Heaven and Earth, Who loves and cares for all of us; Jewish Sacred Scriptures; a belief in a binding tradition; and the values of life, family, compassionate righteousness, justice, inalienable freedom, universal love and ultimate world peace.

PC(USA) 1 Answer: Both Christians and Jews are elected to service for the life of the world. Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world.

Christian hope is continuous with Israel's hope and is unintelligible apart from it. We both wait with eager longing for the fulfillment of God's gracious reign upon the earth--the kingdom of righteousness and peace foretold by the prophets. We are in this sense partners in waiting.

PC(USA) 2 Answer: John Calvin, devoting an entire chapter of the Institutes to an explication of "The Similarity of the Old and New Testaments," declares that "The covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same. Christian faith is firmly grounded in the faith of Israel, for Christian faith affirms that the God of Abraham, Isaac, and Jacob is the one triune God."

CJCUC Answer: When we combine this rabbinic appreciation of Christianity with today's non-replacement Christian theologies toward Judaism, we find fresh possibilities for rethinking a Jewish relationship with Christianity and for fashioning new Jewish-Christian cooperation in pursuit of common values. If so, Jews can view Christians as partners in spreading monotheism, peace, and morality throughout the world.

Question: What reasons for caution are cited?

Orthodox Rabbis Answer: We understand the hesitation of both sides to affirm this truth and we call on our communities to overcome these fears in order to establish a relationship of trust and respect.

PC(USA) 1 Answer: Such reappraisal cannot avoid the issue of evangelism. For Jews, this is a very sensitive issue. We must be sensitive as we speak of the truth we know, lest we add to the suffering of others or increase hostility and misunderstanding by what we say.

PC(USA) 2 Answer: The history of Jewish-Christian separation, suspicion, and antagonism makes it difficult for both Jewish and Christian partners, as well as their families and religious communities, to discover how each partner can live out their faith with integrity. "Inter-religious marriages" pose challenges to synagogues and churches, and especially to Christian and Jewish spouses and their families. The Presbyterian Church (U.S.A.) should see this complex matter as an occasion for intensive dialogue with the Jewish community.

CJCUC Answer: None cited.

Question: What biblical references are made?

Orthodox Rabbis Answer: In the past relations between Christians and Jews were often seen through the adversarial relationship of Esau and Jacob, yet Rabbi Naftali Zvi Berliner (*Netziv*) already understood at the end of the 19th century that Jews and Christians are destined by G-d to be loving partners: "In the future when the children of Esau are moved by pure spirit to recognize the people of Israel and their virtues, then we will also be moved to recognize that Esau is our brother."

PC(USA) 1 Answer: The promises of God, made to Abraham and Sarah and to their offspring after them, were given so that blessing might come upon "all families of the earth" (Genesis 12:1-3). The church, like the Jews, is called to be a light to the nations (Acts 13:47). Paul insists that God is God of both Jews and Gentiles and justifies God's

redemption of both on the basis of faith (Romans 3:29-30). God's covenants are not broken. "God has not rejected his people whom he foreknew" (Romans 11:2). The church, being made up primarily of those who were once aliens and strangers to the covenants of promise, has been engrafted into the people of God by the covenant with Abraham (Romans 11:17-18). The continued existence of the Jewish people and of the church as communities elected by God is, as the apostle Paul expressed it, a "mystery" (Romans 11:25). However, there are also elements of the covenant which appear to predicate benefits upon faithfulness (see Gen. 17: 1).

This promise, however, included the demand that "You shall keep my covenant" (Genesis 17:7-8). God's justice, unlike ours, is consistently in favor of the powerless (Ps. 103:6).

PC(USA) 2 Answer: "Has God rejected his people?" asks Paul; "Have they stumbled so as to fall?" His answer is clear: "By no means!" (Romans 11:1, 11). for the gifts of God and the calling of God are irrevocable" (Romans 11:28-29). The relationship of the Christian church to the people Israel is not that of a replacement, but of "a wild olive shoot" grafted into "the rich root of the olive tree" (Romans 11:17). So the new covenant sealed in Christ's blood "does not annul a covenant previously ratified by God, so as to nullify the promise" (Galatians 3:17).

CJCUC Answer: The prophet Micah offers a stunning description of the messianic culmination of human history: "Come, let us go up to the mountain of the Lord and the God of Jacob, that He teach us His ways, and we will walk in His paths . . . Let the peoples beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up sword against nation, nor shall they learn war anymore. Let every man sit under his vine and under his fig tree; and no one shall make him afraid . . . Let all the people walk, each in the name of his God; and we shall walk in the name of our Lord our God forever and ever." (4:2-5).

Question: What disclaimers are made?

Orthodox Rabbis Answer: Our partnership in no way minimizes the ongoing differences between the two communities and two religions. We believe that G-d employs many messengers to reveal His truth, while we affirm the fundamental ethical obligations that all people have before G-d that Judaism has always taught through the universal Noahide covenant.

PC(USA) 1 Answer: Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world. We testify to this election, but we cannot explain it. The paper which we here present to the church does not attempt to address every problem nor to say more than we believe that we are able truly to say.

PC(USA) 2 Answer: "Christians and Jews: People of God" is not meant to replace "A Theological Understanding of the Relationship between Christians and Jews."

CJCUC Answer: CJCUC's Founder Rabbi Dr. Shlomo Riskin said, "This statement only represents the view of our center but should also be used as a catalyst for other orthodox Jews and Jewry worldwide to consider fostering relationships with Christian communities."

Question: What life application is identified?

Orthodox Rabbis Answer: In imitating G-d, Jews and Christians must offer models of service, unconditional love and holiness. We are all created in G-d's Holy Image, and Jews and Christians will remain dedicated to the Covenant by playing an active role together in redeeming the world.

PC(USA) 1 Answer: Since our life is a part of what we say, we seek to testify by our deeds and words to the all-encompassing love of Christ through whom we “who were far off have been brought near” to the covenants of promise.

PC(USA) 2 Answer: Understanding who Jews were in biblical times is insufficient; we must recover in our time the good news that Christ “has broken down the dividing wall, that is, the hostility between us” (Ephesians 2:14).

CJCUC Answer: Jews and Christians must bear witness together to the presence of God and to His moral laws.

Numbers *Be-Midbar*

Then the Lord said to Moses, “Make a seraph figure and mount it on a standard. And if anyone who is bitten looks at it, he shall recover.” Moses made a copper serpent and mounted it on a standard; and when anyone was bitten by a serpent, he would look at the copper serpent and recover.—Numbers 21:8-9, JPS

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.—John 3:15-16

It was Rashi who said that God loved the children of Israel so much that he counted them over and over.¹⁷² The greatest of Jewish commentators of Torah saw an expression of divine love in the census-taking activity that gives Numbers its name. But the bigger story in Numbers, as Rashi rightly perceived, is about qualities, not quantities. Over the centuries, these qualities—including the quality and nature of God's redemptive love, the manner by which and to whom this love applies, and the role of wilderness and land in God's promises of freedom to people chosen to receive it—have been of enduring

¹⁷² Avigdor Bonchek, *What's Bothering Rashi? A Guide to In-Depth Analysis of His Torah Commentary*, vol. 3 (Jerusalem: Feldheim, 2002), 19.

consequence to Christian-Jewish relations. In the modern era these emerge as themes that self-manifest in the relationship between the Christians and Jews of West End- Romemu. They show up in competing theologies¹⁷³ over whether it is appropriate for a later Christian narrative to appropriate an earlier Jewish one using a Christian lens. That is what the Gospel of John does in the words of Jesus cited above.¹⁷⁴ They show up again in the exterior and interior architecture of the West End building. A Latin cross rests atop the tower outside,¹⁷⁵ and a carved semi-Jerusalem cross gazes from the wall above the pulpit to the sanctuary inside.¹⁷⁶ No matter its design, the cross is a symbol with contradictory competing histories. To Christians, it is a benign symbol and a foundation for theology. They see in it the overwhelming divine grace and atonement for sin brought

¹⁷³ The Jewish Annotated New Testament says of John 3:14, “Jesus is here described as superior to Moses, who held up the bronze serpent to save Israel from a plague of snakes (Num 21.4-9; cf. 2 Kings 18.4, in which King Hezekiah demolishes the bronze serpent.” Amy-Jill Levine and Marc Z. Brettler, eds., *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation* (New York: Oxford University Press, 2011), 164.

¹⁷⁴ John also is an example of the depths to which the Christian view of Jesus and Christology in general rely on intertextual readings of Scripture as a foundation. According to Carter and Levine, “Attention to genre along with rhetoric and narrative can also help us in distinguishing between what a text says and what it means. *Intertextual* readings develop these connections by asking both how one text cites, alludes to, or evokes another, and what meanings are created when the texts are set into relationship.” Warren Carter and Amy-Jill Levine, *The New Testament: Methods and Meanings* (Louisville, KY: Abingdon Press, 2013), 10.

¹⁷⁵ The cross has not always been the uniquely Christian symbol that it is seen as today. Cyril C. Richardson notes the early prevalence of the “sacred fish.” “It is everywhere displayed in the catacombs, and references to it come again and again in early Christian literature. Was it first suggested by the fact that the Greek letters, “i-ch-th-u-s,” form an acrostic, being the initial letters of the words, “Jesus Christ, Son of God and Savior”? Cyril C. Richardson, “The Foundations of Christian Symbolism,” in Johnson, *Religious Symbolism*, 5. Separately, Daniel J. Fleming observes that the swastika, assumed by many to be exclusively a Buddhist symbol, “is found also in Christianity.” “It was fairly common on early Christian remains in Rome in juxtaposition with the cross,” and that “the original meaning of the swastika is obscure.” Daniel J. Fleming, “Religious Symbols Crossing Cultural Boundaries,” in Johnson, *Religious Symbolism*, 82.

¹⁷⁶ Daniel J. Fleming additionally observes that a cross known as the “tau form” was common in Ancient Egypt as a symbol of life. “This form is also sometimes called the cross of the Old Testament, raised by Moses in the wilderness.” Fleming, “Religious Symbols,” 84.

about by the crucifixion—and later resurrection—of Jesus.¹⁷⁷ To Jews, the cross is anything but benign and is the opposite of the Christians’ “theology of hope.”¹⁷⁸ They see in it their actual history of horrors and persecutions¹⁷⁹ perpetrated by Christians¹⁸⁰ in the name of those very same crosses.¹⁸¹ Where the New Testament and Numbers converge by the force of history, these issues find each other in the urban wilderness of modern -day Christian-Jewish relations.

¹⁷⁷ The term “theology of the cross” reflects this and is a view initially espoused during the Protestant Reformation by Martin Luther’s Heidelberg Disputation (1518), where God’s revelation is made known by God’s work on the cross.

¹⁷⁸ Christian examples include Jurgen Moltmann, *Theology of Hope: On the Ground and the Implications of Christian Eschatology* (Minneapolis: Fortress Press, 1993); and Presbyterian Church (U.S.A.), *The Crucified One Is Lord* (Reformed Church in America Commission on Theology (Louisville, KY: Congregational Ministries Publishing, 2000).

¹⁷⁹ Susannah Heschel notes how “Chagall’s 1944 *The Crucified* depicts a village with fully clothed Jews hanging from a series of crosses. The Holocaust is the Crucifixion, and the Crucifixion is a mass murder.” Susannah Heschel, “Jesus in Modern Jewish Thought,” in Levine and Brettler, *The Jewish Annotated New Testament*, 584. Also, the Christian theologian Jurgen Moltmann allows that his *The Crucified God* “was said to be a Christian “theology after Auschwitz.” And “That is true, inasmuch as I perceived Golgotha in the shadow of Auschwitz, finding help here in ‘Jewish theology after Auschwitz’ and especially in Elie Wiesel. Ever since then, the question about God for me has been identical with the cry of the victims for justice and the hunger of the perpetrators for a way back from the path of death.” Jurgen Moltmann, *The Crucified God* (Minneapolis: Minneapolis: Fortress Press, 1993), xi.

¹⁸⁰ This horror is one of the themes of *Dabru Emet, A Jewish Statement on Christians and Christianity*, which said: “Without the long history of Christian anti-Judaism and Christian violence against Jews, Nazi ideology could not have taken hold nor could it have been carried out. Too many Christians participated in, or were sympathetic to, Nazi atrocities against Jews. Other Christians did not protest sufficiently against these atrocities. But Nazism itself was not an inevitable outcome of Christianity.” Quoted in David Fox Sandmel, Rosann M. Catalano, and Christopher M. Leighton, eds., *Irreconcilable Differences? A Learning Resource for Jews and Christians* (Boulder, CO: Westview Press, 2001), 13. See also Chart 7, Reformed Presbyterianism and Judaism: Biblical and Theological Perspectives.

¹⁸¹ Rashi (1040-1105) lived the last decade of his life under the shadow of the First Crusade. “It was in Rashi’s native country of France that the idea of the Crusades was most widely disseminated and the proclamation for this Crusade was made in Clermont, near Troyes, where Rashi resided.” Also, there may be a historical basis for the legend that Rashi met Godfrey of Bouillon, leader of the First Crusade, and for a prophecy concerning Bouillon’s fate. This basis is “the fact that Rashi had connections with non-Jews and may have had disputes with them. His reaction to the distress of the Jews during the first Crusade (1096) is apparent not only in the composition of a few *selihot* and certain points in his commentary on the Bible, But also in the decisions he gave.” Harold Louis Ginsberg, ed., *Rashi Anniversary Volume: American Academy for Jewish Research Texts and Studies, VI* (Philadelphia: American Academy for Jewish Research, 1941), 42, 40. Also, Elizabeth Dreyer notes that Christians “who took up arms to recover the sacred places in the Holy Land were said to ‘take the cross,’ meaning to go off on a crusade.” Elizabeth A. Dreyer, ed., *The Cross in Christian Tradition: from Paul to Bonaventure* (New York: Paulist Press, 2001), 5.

To Walter Brueggemann, the wilderness in Numbers is a scenario of two competing views of history within the people of Israel. “Having rejected safe slavery, “he says, “Israel found its immediate destiny to be landlessness. But even in wilderness it discovered that one may be a participant in one of two histories, surely a continuation of the two histories we have discerned in Genesis.”¹⁸² It is in the imagery of Numbers 14 that Brueggemann sees those histories revealed. One history is about banishment, “characterized by mistrust, expressed as quarrelsomeness, and devoted to return to Egypt.” The other “is the history of hope, trusting in Yahweh’s promises, enduring in the face of want and need, sure that history was on its way to the new and good land.”¹⁸³

The imagery of two competing wilderness histories applies to the current realities facing the leaders and worshippers of West End-Romemu. Theirs is a choice over what sense of future to accept and believe in, and what old or a new history will be lived.¹⁸⁴ (See Chart 6: Phases and Issues in Christian-Jewish Space Sharing Relationships.) If West End-Romemu continue on their journey of shared space, they may come to a point scholars call “place,”¹⁸⁵ where the identity of one is not based on its loss by the other and

¹⁸² Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, 2nd ed. (Minneapolis: Augsburg, 2002), 33.

¹⁸³ Ibid.

¹⁸⁴ Jonathan Z. Smith draws on Immanuel Kant to offer the insight that “It is the relationship to the human body, and our experience of it, that orients us in space, that confers meaning to place. Human beings are not placed, they bring place into being.” And he cites Yi-Fu Tuan to say, “When space feels thoroughly familiar to us, it has become place,” and that “abstract space, lacking significance other than strangeness, becomes concrete place (only when it is) filled with meaning.” Jonathan Z. Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987), 28.

¹⁸⁵ In addition to Brueggemann in *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, other writers who approach this issue include Mircea Eliade, *The Sacred and the Profane: the Nature of Religion* (New York: Harcourt Brace and Company, 1959); Jeanne Halgren Kilde, *Sacred Power, Sacred Space: an Introduction to Christian Architecture and Worship* (Oxford: Oxford University Press, 2008); Mark R. Wynn, *Faith and Place: an Essay in Embodied Religious Epistemology* (Oxford: Oxford University Press, 2009); and Jonathan Z. Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987).

where destinies are intertwined. One of the clearest descriptions of “place” is

Brueggemann’s:

Place is space that has historical meanings, where some things have happened that are now remembered and that provide continuity and identity across generations. Place is space in which important words have been spoken that have established identity, defined vocation, and envisioned destiny. Place is space in which vows have been exchanged, promises have been made, and demands have been issued. Place is indeed a protest against the uncompromising pursuit of space. It is a declaration that our humanness can’t be found in escape, detachment, absence of commitment, and undefined freedom.¹⁸⁶

So far, the peoples of West End and Romemu have not exchanged vows of commitment to each other,¹⁸⁷ along the lines of what the peoples of Bradley Hills Presbyterian Church and the Bethesda Jewish Congregation have already done. (See Chart 5.) There, the oldest known Christian-Jewish space sharing collaboration in modern times in the United States developed a “covenant.” Its intent: “to offer a prophetic vision of interfaith partnership in a pluralistic world.”¹⁸⁸ In doing so, they have moved from the simple sharing of space to the creation of a theologically meaningful “place.” In the understanding of Brueggemann, place also joins the experience of a sojourning people of Israel in Hebrew Scripture to the significance Christians attach to the cross in the Gospels: “This sense of place is a primary concern of a God who refused a house and

¹⁸⁶ Brueggemann, *The Land*, 4.

¹⁸⁷ As described in the notes of the leadership meeting of December 2014, “The KR presence at WEPC has always been of a transitional nature. For the past six and one half years WEPC has been KR’s “home.” Year-to-year agreements have codified this relationship and we should expect that will continue as the current one expires in June 2015. That said, it is “hard to say” what WEPC can expect in terms of an ongoing relational timeline with KR.” See page 20.

¹⁸⁸ See page 94n113 for the full text of the Bradley Hills Presbyterian Church-Bethesda Jewish Congregation covenant.

sojourned with his people” (2 Sam 7:5) and of the crucified one who “has nowhere to lay his head” (Luke 9:58).¹⁸⁹

Brueggemann seems to be addressing the current transitionality of the West End - Romemu relationship by linking the role of land—which in their specific case means real estate—to the overarching narrative of belonging and destiny in Scripture:

Land is a central, if not the central theme of biblical faith. Biblical faith is a pursuit of historical belonging that includes a sense of destiny derived from such belonging.¹⁹⁰

Oftentimes a sense of belonging is attached to symbols. For Christians, the cross which the Gospel of John implies and traces back to Numbers is just such a symbol. Jurgen Moltmann builds a theology around a “cross of reality” to answer the question, “Who is God in the cross of the Christ who is abandoned by God?”¹⁹¹ Moltmann acknowledges Abraham Joshua Heschel’s concept of God’s “pathos” in the answer to his own question:¹⁹²

What is manifested in the cross is God’s suffering of a passionate love for his lost creatures, a suffering prepared for sacrifice.¹⁹³

As a symbol, the cross is treated theologically by Moltmann, as it was by Luther before him.¹⁹⁴ There also is similarity between how Brueggemann sees two histories in

¹⁸⁹ Brueggemann, *The Land*, 4.

¹⁹⁰ Ibid., 3.

¹⁹¹ Moltmann, *The Crucified God*, 4.

¹⁹² Heschel says, “Pathos in all its forms reveals the extreme pertinence of man to God, His world-directedness, attentiveness, and concern. God “looks at” the world and is affected by what happens in it; man is the object of His care and judgment. The basic feature of pathos and the primary content of the prophet’s consciousness are a divine attentiveness and concern. Whatever message he appropriates, it reflects that awareness. It is a divine attentiveness to humanity, an involvement in history, a divine vision of the world in which the prophet shares and which he tries to convey. And it is God’s concern for man that is at the root of the prophet’s work to save the people. The great secret is God’s hidden pathos.” Heschel, *The Prophets*, 618.

¹⁹³ Moltmann, *The Crucified God*, x.

Numbers—one of banishment and the other of hope—and how Moltmann sees two roles in the cross of Christ. On one side of the cross Moltmann sees a Christian “theology of hope.” This owes to the resurrection of the crucified Christ and the anticipation of its promises. On the reverse, he sees a “theology of the cross” and the incarnation of that future “by the way of the sufferings of Christ in the world’s sufferings.”¹⁹⁵

In 2 Kings 18:4 King Hezekiah breaks into pieces the bronze serpent that Moses had made in Numbers. The people had named it “Nehustan” and made offerings to it, mimicking the serpent worship of the Baal religion of their day and of the Egyptian religion of the days of their ancestors. Christian and Jewish thinkers alike distinguish between the holy and the sacred that a religious symbol can represent, and what is not intrinsically holy to the symbol itself.

The New Testament writings of Paul, the Epistle to the Hebrews, and the Gospel of John all lent force to an ideology of “high Christology and high sacramentalism” that “came to dominate a Christianity that was increasingly gentile rather than Jewish and Hellenic rather than Semitic in character.”¹⁹⁶ In the Roman Catholic tradition, as in the days when the Israelites worshipped the Nehustan under King Hezekiah, an ideology developed from the tenth century onward. It meant that “the cross had become a cult

¹⁹⁴ Ibid. “I began with an interpretation of the *theologia crucis* of the young Luther. I saw that when God reveals himself to us godless men and women, who turn ourselves into proud and unhappy gods, he does not do so through power and glory. He reveals himself through suffering and cross, so he repudiates in us the arrogant man or woman and accepts the sinner in us. But then I turned the question around, and instead of asking *just what God means for us human beings in the cross of Christ*, I asked *too what this human cross of Christ means for God*. I found the answer in the idea of God’s passion, which reveals itself in the passion of Christ.” (Italics in the original.)

¹⁹⁵ Ibid.

¹⁹⁶ Nathan D. Mitchell, “The Cross that Spoke,” in Elizabeth A. Dreyer, *The Cross in Christian Tradition*, 76.

object in its own right, worthy of acclamation, address and adoration, worthy, in short, of liturgy.”¹⁹⁷

Abraham J. Heschel sets a clear line between Christian and Jewish traditions regarding symbols by noting that the Hebrew word that came to denote symbol, *semel* occurs in the Bible five times, “but always in a derogatory sense, denoting an idolatrous object.”¹⁹⁸ God, Heschel affirms, is not manifested in things but in events, and that the veneration of images is alien to the spirit of Judaism. He recalls how significant it is that Mt. Sinai, “the place on which the supreme revelation occurred, did not retain any degree of holiness! It did not become a shrine, a place of pilgrimage.”¹⁹⁹

In contrast, Heschel says that “to a reverent Catholic the cross is a sacred symbol. Gazing at its shape his mind is drawn into contemplation of the very essence of the Christian faith,”²⁰⁰ adding that Thomas Aquinas “taught that the cross was to be adored with *Latria*, i.e. Supreme worship.”²⁰¹

Besides prayer, there are religious duties in Judaism which in Mordecai M. Kaplan’s view²⁰² constitute a religious symbol.

¹⁹⁷ Ibid.

¹⁹⁸ These occurrences are listed by Heschel as Deut. 4:6; Ezeq. 8:3, 5; 2 Chronicles 33:7, 15. Abraham Joshua Heschel, “Symbolism and Jewish Faith,” in Johnson, *Religious Symbolism*, 55.

¹⁹⁹ Ibid., 57.

²⁰⁰ While the focus of Heschel’s comment is on Catholicism as the majority expression of Christianity, Moltmann’s own views parallel Heschel’s on the centrality of the cross to Christianity overall: “So a truly Christian theology has to make Jesus’ experience of God on the cross the centre of all our ideas about God: that is its foundation.” Moltmann, *The Crucified God*, x.

²⁰¹ Ibid.

²⁰² Kaplan founded the Reconstructionist movement which emphasizes a view of Judaism as an evolving religious civilization. He also gained fame for having his daughter Judith Kaplan perform the first bat mitzvah in the United States when she turned 12 in March 1922 at the synagogue he led. See <https://www.jewishvirtuallibrary.org/jsourc/Judaism/firstbat.html> (accessed January 8, 2016).

The other religious duties, besides prayer, which in the main constitute the religious routine of the Jew, are the following: observance of the dietary laws, Sabbaths, and festivals; fringes on the garments; frontlets; and inscribed parchment on the doorposts. The outstanding fact is their function as religious symbols and not as theurgic practices.²⁰³ They are commanded in the Torah for the purpose of recalling one or the other of the following facts concerning the Jews in their relation to God: 1) that Jews are covenanted to God, 2) that they are a dedicated priestly caste among the nations of mankind, 3) that God is the creator of the world, 4) that He redeemed the Israelites from bondage, 5) that He is the protector of Israel.²⁰⁴

A Christian perspective from Paul Tillich sees two strands in the way American

Protestantism thinks about the cross:

It is clear that those of us who are influenced by the Reformation tradition emphasize more the objectivity of the cross of Christ, as the self-sacrifice of God in man, while others coming from the evangelical tradition, so strong in America, emphasize more taking one's own cross upon oneself, the cross of misery.²⁰⁵

In the everyday interaction of Christians and Jews of West End-Romemu, the theologies of Brueggemann and Heschel, Moltmann and Tillich, and the finest insights of Rashi, do not necessarily identify themselves by those names. Discussions of calendars and schedules, shared spaces and building signs do not require theological language or knowledge. Yet the connected narratives of Numbers and the Gospel of John do provide a ground for such theologies. They suggest a shared reality about journeys across

²⁰³ Kaplan defined theurgy as "the display of objects or the performance of actions with a view to setting in motion superhuman forces assumed to reside in animate or inanimate beings, or in the environment generally, so that they come to one's aid or are prevented from doing harm. These forces, whether regarded as invisible or as residing in visible objects, are of a demonic character. They lack the kind of divine personality that came to figure in the more developed religions of the pre-Christian civilizations." Mordecai M. Kaplan, "The Future of Religious Symbolism, a Jewish View," in Johnson, *Religious Symbolism*, 210.

²⁰⁴ Ibid.

²⁰⁵ Paul Tillich, *A History of Christian Thought*, ed. Carl E. Braaten (London: SCM Press, 1968), 241.

boundaries toward a reconstructed future, one that is already imaginable, but not yet there. That type of journey is in the substance of Deuteronomy.

Deuteronomy *Devarim*

Not with our ancestors did the LORD our God make this covenant, but with us, who are all of us here alive today—Deut. 5:3

If West End and Romemu had kept a diary of their relationship, it would now be at an entry called “Deuteronomy.” The entry would be blank and the narrative unfinished. The reason would be that Deuteronomy tells of an “already, not yet” future. As with the experience of the children of Israel in the Torah, the future depended on the choices they’d make to bring it about.²⁰⁶

Moses knew that all too well.²⁰⁷ He laid out the choices facing his people clearly and forcefully: “See I have set before you today life and prosperity, death and adversity,” he said (Deut. 30: 15). He then warned them of the terms required: “If you obey the commandments of the LORD your God that I am commanding you today, by loving the Lord your God, walking in his ways and observing his commandments, decrees and

²⁰⁶ As early as the relations between the patriarchs and their neighbors there is a sense of the elusiveness of “home” in the view of Arnold Eisen. “The home which Abraham’s great grandchildren are forced to leave behind--neither permanent nor secure--only recalls the Paradise from which Adam and Eve had been uprooted and in which they too had never been at home. In both cases, only the promise of home had been enjoyed, never the reality. It is this taste of home which the exiles carry as each leaves behind his particular point of origin. Home is a place as yet only glimpsed from afar.” Arnold M. Eisen, *Galut: Modern Jewish Reflection on Homelessness and Homecoming* (Bloomington: Indiana University Press, 1986), 14-15.

²⁰⁷ And, in the Hasidic tradition whose roots gave rise to the Jewish Renewal approach to Judaism, there is the understanding that something of Moses remains in the soul of every Israelite to this day. “Each and every soul from the house of Israel has within her [something] of the category of Moses, our teacher, peace upon him, a rootedness...deriving from the root of the soul of Moses.” Rabbi Schneur Zalman as quoted in, Zalman Schachter-Shalomi, *My Life in Jewish Renewal: a Memoir* (Lanham, MD: Rowman & Littlefield, 2012), 135.

ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess” (Deut. 30: 16).

Entering to semi-possess is what the young Congregation Romemu did when it crossed from the southeastern to the northeastern corner of West 105th Street in New York City. More than just getting to the other side, it laid a foundation for sharing the same roof with West End Presbyterian Church. Like the Joshua generation in Deuteronomy, Romemu crossed a boundary into already occupied real estate—albeit with an invitation to come over that Joshua never got. Then, the border-crossing was to implement the Deuteronomists’ vision of restoring a God-humans-land harmony. It was a harmony unknown since the exile from Eden. Now, the border-crossing on the Upper West Side allowed for a vision of harmonious living between historically estranged Abrahamic siblings.

Romemu would become numerous and would grow. West End Presbyterian Church would feel the blessings of Romemu’s arrival as well as the pressures of its growth. For the incoming congregation the need for a home was met, even if the feeling of at-homeness was still being negotiated years later. For the host congregation, the sense of home was challenged for a few who felt overwhelmed by a sense of internal exile. For those Christians at West End, the shared roof offered a shared sensation of Jewishness-as-exile. The giants in the land were the guests. They had multiples of families compared to each one of West End’s. It was true they provided needed financial milk and honey. But, this benefit came at the cost of an unaccustomed role reversal. Who was majority? Who

was the minority? An uncanny similarity to the overarching plot of Deuteronomy seemed clear.²⁰⁸

This plot told the story not only of a people but also of their God. It breathed a theology of pathos toward human understanding of the One who gave breath to life itself. The One is shown willing to tell His/Her/Its story more than once, with never ceasing outreach to His/Her/Its creatures. Deuteronomy means the “second law” and shows itself to be a replay, a renewal and a rediscovery. What is discovered and repeated is the covenant made earlier in Exodus. Its rediscovery comes with reinterpretation. It is a reinterpretation giving lie to wrongheaded contemporary views saying that only the “original intent” of a text—biblical or legal—is the only interpretation that is possibly valid. It is also a reinterpretation giving room for West End and Romemu to reinterpret their relations. This can be done in the light of their own historical experience, just as the Israelites did in the days of Moses.

Among the tools of reinterpretation are theologies concerning the prophetic imagination of Moses and their application in present-day prophetic ministry. Our modern default mindsets of rational and scientific thinking make alternative means of knowing—like imagination—seem unworthy. Yet, imagination goes places science cannot go, and the heart has reasons that reason does not know, to paraphrase Pascal.

²⁰⁸ As noted by Eisen, “All Jewish reflection on homelessness and homecoming from the time of that exile until the modern period, including the rabbinic refinements...are confined within the framework of explanation and imagery first erected by Deuteronomy.” Eisen, *Galut*, 32. Eisen also describes the narrative plot of Deuteronomy as occurring in three movements. “Chapters 1-11 of the book lay out in general terms the ‘way of mitzvah [commandment] in which Israel is commanded to walk. Chapters 12-26 provide detailed guidelines of that path, tracing through the specifics of law--what must and must not be done--the lines which mark out this direction from all the others. The final exhortations of Moses rehearsed in chapters 27-34 tell of the blessing in store for Israel if it keeps to the way--long life upon the land--and the punishment which will surely come if it does not.” Ibid., 19.

The ministry of Moses shows the exercise of a “power of imagination.” It comes with a link to the meaning of the prophetic in the understanding of Walter Brueggemann:

I submit prophetic must be imaginative because it is urgently out beyond the ordinary and the reasonable. It is inescapable that prophetic utterance and action turn out to be absurd, but it is an absurdity that may be the very truth of obedient imagination.²⁰⁹

Moses is among the prophets “gifted to envision a new reality through the eyes of God and who is compelled to share this radical vision broadly in society.”²¹⁰ According to Brueggemann, prophets emerge at the margins of institutional power, whether this power is political or ecclesiastical, from locations he calls “sub-communities” that are in tension with dominant ones.

Brueggemann agrees that the use of prophetic texts in prophetic ministry “meant rather regularly direct, confrontational encounter with established power in the way Amos seemed to confront Amaziah (Amos 7:10-17).”²¹¹ The idea which Heschel presents as “prophetic consciousness”—that irresistible passion to disclose and expose on the strength of the Divine pathos—becomes prophetic “imagination” in Brueggemann, a term reflecting another layer of understanding of what it means to be prophetic. To him, biblical texts are in and of themselves “acts of imagination.” These texts “offer and purpose ‘alternative worlds’ that exist because of, and in the act of, utterance.”²¹²

²⁰⁹ Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001), xv.

²¹⁰ Much of the thinking expressed below was initially presented by the author in the paper “Dialogue and Reflection on Imaginative-Transformative Prophetic Ministry,” Fall 2007, Independent Study, with Prof. Humberto Alfaro, New York Theological Seminary.

²¹¹ Brueggemann, *The Prophetic Imagination*, ix.

²¹² *Ibid.*, x.

A transformed imagination is a prerequisite for human transformative activity and the prophetic texts “invite immense imagination to know how to move from such texts to actual circumstance.”²¹³ In a manner similar to when Heschel proclaims that “to be is to stand for,” Brueggemann announces that “prophetic must be imaginative.”²¹⁴ Additionally, the joining of “prophetic” to “imagination” leads to truth-telling “in a way and at an angle that assures it will not be readily co-opted or domesticated by hegemonic interpretive power.”²¹⁵

Thus prophecy is much less centered on the future as an anticipation—where it is distant from real lives, real people and actual problems and is inaccessible—and much more concerned with the transformational power today of presenting an alternative future view. This alternative view relieves the plight of the weak, the forgotten, and the ostracized of society by contemporaneously discrediting that which offends the righteousness of God. Therefore, the task of prophetic ministry “is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us,”²¹⁶ and to “hold together criticism and energizing.”²¹⁷

At the edge of the land that was promised, Moses performs this type of energizing. He paints a model of a world that is to come, an “alternative community” in Brueggemann’s term. The world of Pharaoh is delegitimized; the community of the chosen people is lifted up. At the edge of the Jordan, “Moses tries to conjure up a picture

²¹³ Ibid., xii.

²¹⁴ Ibid., xv.

²¹⁵ Brueggemann, *The Prophetic Imagination*, xiv.

²¹⁶ Ibid., 3.

²¹⁷ Ibid., 4.

of that life awaiting his people on the other side, if only they choose to live it,” says Arnold Eisen. To him, Deuteronomy expresses the idea of “imagining home,” in response to the homelessness and exile that run as a theme through the entire Torah. Deuteronomy, is “the most sustained and coherent imagining of home that one finds in Jewish tradition,” a positive image developed in contrast to the negative one presented in Genesis. Still, says Eisen, “here too the imagination of home is overpowered by the specter of homelessness.”²¹⁸

One of the acts of Moses was to construct for the people a rite of remembrance. The people were taught to recite their history of wanderings and homecomings, retelling the works of God they had actually experienced, pulling entries from the diary of the people’s relationship with God.²¹⁹ The wanderings of the Mosaic past became the pilgrimages of the future. And while the future of the West End-Romemu collaboration awaits a diary entry from a future unborn, other entries of Christian-Jewish encounters continue to be made. One such was my own in the fall of 2013.

It was on a tour of Israel and Rome, Italy with friends and family as part of a group invited by several Spanish-speaking congregations in the New York City area. For the first time, the imagination of the biblical stories I’d heard since childhood were going to meet the ground where actually they took place. My journal entries below revealed where the alternative world of Moses met the modern state of Israel.

²¹⁸ Eisen, *Galut*, xv.

²¹⁹ The strategy of Moses, says Eisen, “is to endow every object and event in Israel’s past, present and future with ultimate meaning. Each is to become a symbolic pointer to the message which he wants Israel to recall. The symbols are all the more powerful because they are real: manna which one puts in the mouth, on which one lives, without which one dies, a way through the wilderness scouted by god, without which people are literally and fatally lost.” Ibid., 22.

Nov. 5, 2013

Jerusalem is a city full of layers. There are geological layers, ethnic layers, climate layers and of course religious layers. All are near to each other and all are distant because here, distance is measured in times of historical epochs. The walls of the Old City tell of their witness of 2,000 years of conflicts, claims and prophecies. Jews, Christians, Muslims, all claim a piece of its soul as the only one that matters, but Jerusalem houses them all.²²⁰ The city is discovered in slices. From one end, atop the Mount of Olives, the best view can be seen. The whole wall of the city stretches before one's eyes in the distance, across a valley called the Valley of Jehosephat, beyond the millennial olive grove and aged trees of the Mount of Olives. There are not only olive trees there but also a cemetery that stretches into the Jehosephat Valley below. Our guide Ricardo told us that a cemetery was put there because of the prophecy that the End Times

²²⁰ The theological and political significance of the modern land of Israel and of the competing claims made against it—including by Christian and Jewish Zionists—has been a matter of contention between Presbyterians and Jews, and within Presbyterians. This was highlighted with the release in January 2014 of a study guide called “Zionism Unsettled, a Congregational Study Guide.” The guide was not elevated to the position of an official church statement but was distributed through it and created by the Israel/Palestine Mission Network of the Presbyterian Church (U.S.A.). The unofficial status of the guide was seen as a distinction without a difference by Jewish leaders who roundly denounced it as tendentious and hostile toward Israel and toward Jews. For example, the Religion News Service headline of Feb. 13, 2014 read: “Jewish critics: Presbyterian study guide equates Zionism with racism.” In its own defense, the creators of the guide cited scholars and others including Walter Brueggemann, who said: “The urgency of the Palestinian plight in the face of Israeli intransigence indicates that intentional, concrete, and sustained public action is necessary to respond credibly to the crisis. Zionism Unsettled is a welcome study guide. It will prove an effective vehicle for helping to mobilize public opinion so that both attitudes and policies can be transformed in the face of an imperious and exploitative ideology.” <http://www.israelpalestinemissionnetwork.org/main/component/content/article/255> accessed Jan. 14, 2016. Another view was expressed by the Rev. Chris Leighton, a Presbyterian serving as executive director of the Institute for Christian and Jewish Studies who addressed “An Open Letter to the Presbyterian Church” in February 2014 saying: “The Israel Palestine Mission Network (IPMN) and their allies have once again mounted initiatives that advance an extremist posture with respect to the Palestinian-Israeli impasse. Their agenda threatens to polarize our community, betray relationships with our Jewish colleagues, and ultimately undermine our credibility as ‘peacemakers.’” <http://www.icjs.org/featured-articles/open-letter-presbyterian-church-0> accessed Jan. 14, 2016.

Within West End-Romemu itself, the Israel-Palestine issue has not become a matter of inter-congregational discord. The topic was addressed in July 2014 in the study series event titled “Christian-Jewish Relations at West End Presbyterian Church, Anti-Semitism, the Shoah, and the Meaning of Israel.” See Appendix C.

would bring life again from that point. So, that is where people wanted to be when that time came—at the Mt. of Olives. To this day, it is a used cemetery. One of its sections is dedicated to Christians and Oskar Schindler, the German industrialist who saved Jews working in his factory, is buried here somewhere.

A remarkable thing about the Mt. of Olives is its trees. There really are olive trees. They are not very tall—maybe as tall as a coffee bush in Sao Paulo state somewhere, or an orange tree in Seville, or an apple tree in the lower Catskills of New York state. No, what makes olive trees special are two things. One is their wood, and the way this wood wraps its way upward in a loose coil of bark with gaps that are designed to be there. These gaps and the bark grow to the side, not to the top, so that an aged olive tree has a big base out to the sides but the same height as a much younger one. The wonder is that these trees can live thousands—yes, thousands-of years. We were told that some of the trees in the Garden of Gethsemane—a portion of the Mt. Of Olives with a dramatic view of Jerusalem in the near distance—are as old as two thousand years! That means those trees “saw” Jesus weep as he prayed before being betrayed by Judas. These trees saw what Judas did, what the Roman soldiers did and what Peter did to one of them striking off his ear. These trees may have been grown on ground made wet by Jesus’ tears. And they are still there. Part of what makes this possible is the dry and predictable climate of Jerusalem. One of the things I was unaware of and learned on the trip is the uniqueness of the climate of both Jerusalem and Israel as a whole. Jerusalem has altitude, as much as 2,000 feet, and this makes it cooler than places like Tiberias, where we had started by the shores of the Sea of Galilee.

The “sea” is actually a big lake but its size could fool anyone into thinking it is a sea. Israel has only a four month season of rain in winter, matching the initial four months of the year. After that, not a drop of rain falls the rest of the year. Zip, nada, our guide emphasized. At Jerusalem, this makes the climate mostly dry most of the time and not humid. Just outside Jerusalem—which we experienced on our way south of the city toward Masada and the Dead Sea—lies desert. Hours of desert and brown variations on light brown with little flora except occasional clumps of irrigated trees, pines, or bushes. It can only be this kind of climate predictability that allows trees like those in the Garden of Gethsemane to survive so long without diseases and unbowed by time. Even the Redwoods of northern California may not be able to compete with these olive trees of Gethsemane.

Gethsemane is also one of the places where one asks, well, how better can all this get? The reason for this reaction is that as soon as you see one spectacular thing, here comes another. What’s the greatest part of the trip? Impossible to say. Was it Masada? The Dead Sea? Capernaum, the town where Jesus lived? Nazareth? The Shepherd’s field and the grotto where they heard the annunciation? How about the Wailing Wall or the walls of the Old City itself? Why not the tunnels that burrow under the whole length of the Western Wall? Megiddo, with its 25 layers, yes layers, of archaeological evidence of different periods of habitation? The Garden Tomb and the mountainside Golgotha nearby, that really does look like a skull? The sudden rain of the Sea of Galilee while the sun is still shining, or the breeze sweeping across the Valley of Jezreel where Armageddon (*Megiddo*) is supposed to happen at the last battle? Take your pick. For everything, there is something else more spectacular here.

Coming here is like taking an architectural model, laying it over the city and the country, and then reading the Bible again with the added clarity that brings. It all makes a lot more sense. Jerusalem does have walls and it does have gates to enter those walls. It is hilly, like the hill country of Galilee that the gospels talk about, and it requires a lot of walking through its narrow streets. All the construction here is basically stone and it comes in several variants, all shades of light brown.

At this time of year it gets dark around 5PM and sunrise is just after 6AM. It is easy to hear the rooster crow that Jesus mentioned, and to see him ride a donkey from across the Valley of Jehosephat and into the city's gates. There is even an original street layer beneath today's city, near the excavations alongside the depths of the Western Wall, where we were told Jesus almost certainly walked on his way to the Temple above, on Mt. Moriah (now the home of the Dome of the Rock, with the rock meaning the last remaining piece of the original Mt. Moriah).²²¹ We witnessed a rainstorm on the Sea Galilee and could imagine Jesus walking across the water to calm his distressed disciples. We heard thunder and saw lightning but we also got a rainbow. This was mild compared to what the disciples must have experienced. When Jesus invited his disciples to "cross over to the other side" of the Sea of Galilee, we could imagine they could feel troubled by the time of day, the length of the trip across, or the possibility of a storm—today's equivalent of turbulence in flight.

²²¹ The destruction of the Temple in 70 CE caused the rethinking that eventually became the rabbinic form of Judaism that is prevalent today and that is witnessed in the Mishnah. Eisen describes how "That torah, in fact, was not only their portable homeland but god's. 'Since the destruction of the temple, the Holy One, Blessed be He has only the four cubits of the *halakah*' [Berkhot 8a]. That was the territory which the rabbis marked, explored and inhabited. It could by no means be limited to or by the borders of Erez Israel," referring to Israel the homeland. Eisen, *Galut*, 51.

There are smooth rolling hills in the distance across the water but you cannot really see the other shore on a clear day. The boat we took on the sea-lake had open sides. This showed how, when the rains came, water could slice across the vessel from one side to the other. I was on the side where the rains came in and got drenched. People in the middle kept dry. When Jesus asked Peter to throw his net “on the other side” I could understand there could be a natural side vs. side difference on the same boat ride! It was also easy to see that fishing could be a serious job in space as big as Galilee’s, a fresh water lake fed by mountains at the birth of the Jordan River further north. It snows up in them yonder hills and that is where the water feeding Galilee originates. Fish are still obtainable there today.

Compared to Jerusalem, Galilee was country. So too was Nazareth, which is in Galilee. When we read of the skepticism of some saying “can anything good come out of Galilee” when they heard about Jesus of Nazareth, we can understand better the why of this skepticism. Nazareth was poor, maybe miserably poor. The people there had no houses but lived in grottos, or caves, carved into the mountainsides. Our guide told us the estimates were that a few score families lived in Nazareth in Jesus’ time. So, all in all, the title Jesus of Nazareth of the day was not like a Jesus of Beverly Hills honorific and more like a Jesus of the Lower East Side confession. Jesus of Nazareth was not a title of position or power but of humble origins. And it was from that point of humility the divine power issued forth.

In Capernaum, where Jesus apparently lived in a house likely owned by Peter, we saw the ruins of the spot from which Jesus ventured forth during his three years of ministry. There is a sign there saying “the town where Jesus lived” but no one else lives

there today. Only its ruins inhabit the site. Date trees drop their fruit along the road and tourist buses park to unload the next group of visitors. Date trees look like palm trees and their fruit accumulates under their leaves and fall off when ripe.

Like Tiberias, where we first stayed, Capernaum is by the Sea of Tiberias/Sea of Galilee/Lake of Genaseret which are all names for the same body of water. It is warm but not so warm as to make you sweat just from walking. There are ruins there of a Jewish synagogue on top of which a Roman temple of some sort had been built. This became a theme throughout our trip. For every temple or structure you see on top, there are more somewhere underneath. As new conquerors with new interests or new religions swept into towns and regions, they would raze the signs of the previous culture and build their own on the foundations of the old. That is one of the reasons we later heard the law in Jerusalem requires excavation work to be done before any kind of construction of any type is authorized. Seek and ye shall find more below is the operating motto of this approach. It has proven true as new things continue to be discovered even in the oldest of places. It never seems to end.

There are Arab parts and there are Jewish parts across the Holy Land, which was a discovery for us. For example, Nazareth, Bethlehem and Cana of Galilee are all in areas of Arab/Palestinian Authority control. These areas look, feel, and sound different when compared to the Jewish held parts. The Arab parts look and feel less cared for and with less commercial and people activity. Signs of unopened stores and of unfinished construction projects. Lots of itinerant “one dollar,” “one dollar” sellers of trinkets and souvenirs for tourists. Much smoking with men and boys hanging around not doing much

outside cafes. Cluttered housing layouts and uncollected and strewn garbage in vacant lots. Today, Bethlehem is mostly Arab and so is Nazareth.

Bethlehem has a high wall around it put up by the Israelis and that can be seen from the Mt. of Olives, just past the edge of the Old City Wall. In our terms, Bethlehem could be seen as a suburb of Old Jerusalem. We were told we need passports to go in and we had them but did not in fact have them checked. We were also told that our Jewish guide could not enter because Jews were not allowed, so he had arranged for a Christian lady named Nancy to take his place. She told us somewhere along the way that Hebrew is not studied in Bethlehem. All in all, the site of Jesus birth did not feel like a welcoming spot then, and even less so today.

They believe Mary gave birth to Jesus in a grotto, just off from where an old inn is said to have been. The area was overcrowded because of the ruler's requirement that people return to their home areas for the census. Mary and Joseph stayed in the area where the animals belonging to the travelers were kept—the parking lot, as it were.

In Nazareth we passed by mostly to see the spot in Cana where the famous water to wine wedding took place. The couples in our group were treated to a wonderful renewal of vows ceremony in a commemoration of that Cana wedding. As everywhere along our route during the entire trip we saw a church or a church organization overseeing some Biblical site, whether actual or traditionally believed. This was true even in areas under Arab control.

The gates around the walls of Old Jerusalem have different names and the grandest of them is called Damascus. It was apparently the spot from which the road to Damascus, Syria began and so got its name. Today it is a main access to the Arab

neighborhood of Jerusalem, a beehive of commerce and narrow streets and aliveness. There is also a Jewish neighborhood and a Christian one. The Arab one is the biggest. Jerusalem was restored to Israeli control after the 1967 War but for years previously was an Arab controlled site. At one of the gates to enter the city we were shown the evidence of the battle for Jerusalem in 1967—lots of holes in the stone parts of the gate, all left there by bullets.

Here too everything has a layered history. Take the Temple Mount, for instance. That is the place where: Jewish tradition says God began Creation; where Abraham had prepared to sacrifice Isaac; where the Second Temple rested atop a leveled field created by the great builder Herod—yes, that same Herod; where the tallest structure in antiquity stood at about 20 stories high as the Second Temple; where the Second Temple was razed by the Romans in 70 CE and the area left abandoned for hundreds of years until the Muslims came; where the Muslims put up the Dome of the Rock that sits today above the last piece of the original Mt. Moriah. Only Muslims are allowed to enter the Dome. It has a highly visible gold-plated covering that centers Jerusalem from almost any point you look at it from a distance. In fact, the golden cap of the Dome dominates any view of Jerusalem from a distance. Viewed from the Mt of Olives, the old temple mount looks to be at a lower plane than the King David Hotel, which dominates a hilltop to the far left and up of the Dome on the landscape. All visiting world leaders stay at the King David, where the top floor Presidential Suite offers a magnificent view of Jerusalem below and all the way across to the Mount of Olives.

When you leave Jerusalem, as we did by bus to head to the Dead Sea and Masada, you begin riding downhill and into an immediate desert area. This is the Judean desert

where Jesus went out to pray, and where John the Baptist used to hang out. It is austere, brown and forbidding and must have been quite a place to go out to. Jericho is in this direction, down the slope from Jerusalem but looking to be above sea level. When the Samaritan man who was assaulted was heading “down” from Jerusalem to Jericho, he truly was doing that because that is what the geography demands. Out of Jerusalem, everything moves downhill. The road to Jericho actually ran outside the old city’s walls. (Later, when we visited the Garden Tomb, it was said that perhaps Jesus was actually crucified nearer to that Jericho Road. There, people going by could see him and the charges against him posted on his cross, as the Romans would probably have wanted to do as a sign to other malcontents. The Golgotha location for crucifixion does not lend itself to that as it is a rocky, crusty hill too far from the road and the city gates to really be seen.)

Nov. 11, 2014

The climate and the desert rule. Hardly anything grows without the help of irrigation. Small black tubes carry water to individual plants almost everywhere, and they look good. Clumps of green appear above ground that is dry and brown. At some places it’s oranges at others acacia trees, like on the road to Masada. For some reason we could not have explained, it is common to see blue or white strips of plastic bag attached to tree leaves or lying on the ground. They must have some role in agriculture that was not obvious to us or known to our guide.

We visited the Wailing Wall on a Sabbath evening and it was very impressive. Like everything else at religious sites, there is one entrance for men and another for women. It looked as if the men’s side was bigger. (Later, after returning home, I saw a news clip showing that women had only recently obtained the right to pray at the Wall,

over the vehement objections of ultra-Orthodox Jews). Reaching the wall itself was not difficult; perhaps a minute or so wait as people prayed and rocked themselves back and forth in worship and recitations. Some sat at prayer tables from which they read prayers in the Hebrew books they brought for that purpose. We were told the wall got its name from the fact that after the Temple was destroyed Jews were allowed to enter that space only once a year over the following six hundred years. It therefore became the one spot where all the prayers and the wishes and the travails of the Jewish people were presented, and at times that meant there was much wailing. Being at the wall, which is lighted with bright spotlights, is a moving experience. Some pray out loud and others quietly. This is where people slip small bits of paper into the wall with their prayer petitions. Men must cover their heads and my baseball cap was sufficient for that. It is what remains of the Temple where Jesus had entered and thrown out the vendors. It was the center of all cultic worship for the centuries before the Romans tore it down in the wake of the Jewish revolt in 66 CE and the Temple's destruction in 70 CE. There are impressive tunnels that have been carved all alongside the edges of the Wall, past the buildings that have been built above it in the Arab quarter. These buildings hide the true length and extent of the Wall that would otherwise be visible above ground. The alternative, to see the wall from the bottom through tunnels dug by the Israelis, is most impressive. The tunnels are long and lit and exit in one of the quarters. Underneath, you can see the size of the huge bus-length blocks of stone that were at the foundation of the wall. There is also a spot that is believed to be the closest known location of the Holy of Holies. Today, young women sit there in prayer and we saw a group as we walked by. Some in our group touched the spot and said a prayer as well.

On one of our last days we had a chance to visit both the Holocaust Museum and the Via Dolorosa. The museum is located on an open plain with a view of Jerusalem in the distance. That view is incorporated into the interior design of the space, where the last spot before the exit displays the Promised Land free from the horrors of what came before. Those horrors are there in a chronological display of depravity and inhumanity on a gross scale.

The museum is an exhibition in cycles of time, from the early efforts to demonize Jews to their poisoning and cremation in death factories spread all over Europe. One of the striking things I learned was the vastness of the ghetto system—about 1,000 all over Europe—that were used as gathering points from which people were transported to the death camps.²²² There were many of those camps too, many whose names I had not heard before but whose outcomes were just as horrible. There are sample train cars that transported people, there are blackened shoes of all sizes, there is a mock-up of the death camp process—including the “dentists” who were deployed to extract any gold teeth from the mouths of those who’d just been killed—and there are posters and real-time videos and later video testimonials that all document different aspects of the *Shoah*, the

²²² Susannah Heschel notes that, “For most German Protestant theologians during the first three decades after the war, the ‘sin’ of Nazism was not primarily its persecution of the Jews or its suppression of democracy, but rather its overheated nationalism that had placed the authority of a secular ruler, Adolf Hitler, above Christ...this rationale overlooked the fact that Christian theological discourse had itself contributed to Germany’s overheated nationalism, racism, and anti-Semitism both before and even after the Third Reich, providing symbols that shaped the wider cultural understanding of political developments.” Additionally, there were prominent opponents of Hitler such as Karl Barth and Dietrich Bonhoeffer in the Confessing Church, but the church “did not officially oppose either Hitler or the Nazi regime or the persecution of the Jews.” Susannah Heschel, “Confronting the Past: Post-1945 German Protestant Theology and the Fate of the Jews,” in Jonathan Frankel and Ezra Mendelsohn, *The Protestant-Jewish Conundrum: Studies in Contemporary Jewry*, vol. 24 (New York: Oxford University Press, 2010), 47, 49. Also, the 1934 Theological Declaration of Barmen, a component of the Presbyterian *Book of Confessions* and produced early in the Nazi era, does not explicitly address Jews or their persecution by the Nazis. Rather, it focuses on rejecting the doctrinal falsehoods of German Christians who saw no conflict between Christianity and the ideals of Hitler’s National Socialism. *Book of Confessions*, 246.

name given to the Holocaust here in Hebrew. There also is a repository of the names of every possible Holocaust victim known, where people can look up lost family. Everyone who died is made to feel present there. Seeing the Yad Vashem as the museum is officially named helps explain the depths of the Israeli commitment to security, which is virtually sacred. There is almost no security that is good enough to counter or offset the magnitude of the horror these people experienced.

Rome

If Jerusalem is about Christ and the Abrahamic faiths, then Rome is about Peter and the Roman Church. And Roman it truly is. The majesty of the church buildings at the Basilica of St. Peter and the Vatican and its extraordinary museums are overwhelming. They mimic the power and excess of the Empire that came to first persecute and then officially embrace Christianity. There is no humility visible here and the contrast with Jerusalem's simplicity is stark. It is easy to imagine how ridiculous it would have sounded for rulers living in the glorious surroundings of Rome to pay any attention to a religious curiosity off in the desert of poor and dry Judea. What a trip!²²³

While we are forced to wait for the final entry to the West End-Romemu diary, we can be instructed by two others, one human and the other divine. The human one is from the memoirs of the founder of Jewish Renewal—of which Romemu is part—and it also took place in Jerusalem:

I had a remarkable meeting in Jerusalem on my way to the Kotel (the Western Wall), which solidified my desire to engage in such work. It was shortly before the *shabbos*, and I was ambling through the narrow streets that run from the Jaffa Gate to the approach to the Kotel. I suddenly saw

²²³ Over many years of professional travel as a newspaper correspondent and as a business research director, I had practiced the habit of recording thoughts about my trips or bringing gifts from them to share with family. These particular notes were taken for that purpose, and principally for our daughter, who had teaching obligations at her school and could not join our trip.

an Armenian priest coming up the street, and the brilliant late afternoon Jerusalem sunlight beautifully illumined his hair and beard. I was wearing my Hasidic garb. As he came along, I wanted to meet him. “Excuse me, sir,” I asked, “Do you speak English?” He immediately replied, “Yes.” I then asked, “May I have your blessing?” He quickly, almost furtively, looked up and down the narrow street to see if anyone was watching us. Since there was no one else on the road at that moment, I bowed my head for him, and he gave me a traditional blessing. Then the Armenian priest turned to me and said, “Would you give me a blessing too?” Of course, I eagerly did so, and then we warmly went our respective ways.²²⁴

The divine entry is from the book of Malachi, but also is told through the life of Reb Zalman:

Blessed are dialoguers, for in their concerned sharing they fulfill what is written (Malachi 3:16): “Then did those who respect God (more than their own creeds) talk with one another and YHVH attended and listened in and wrote it in a book before Him titled: THOSE WHO FEAR YHVH AND RECKON WITH HIS NAME.”²²⁵

As the layers of its history accumulate, the portion of the United States identified as Block 1860, Lot # 1 in the City of New York may one day reveal its true identity. It was here, the future might say, that the Christians and Jews of West End-Romemu wrestled with each other and with their God to get a blessing for their alternative community. And it was there, long before the divine reconciliation of all things at the End of Days, that they stopped to bless each other. It was then that they were blessed as dialoguers and their names remembered as THOSE WHO FEAR YHVH AND RECKON WITH HIS NAME. Then, we might also be able to say as did Moses:

Not with our ancestors did the LORD our God make this covenant, but with us, who are all of us here alive today—Deut. 5:3.

²²⁴ Zalman Schachter-Shalomi, *My Life in Jewish Renewal: A Memoir* (Lanham, MD: Rowman & Littlefield, 2012), 200.

²²⁵ Ellen Singer, ed., *Paradigm Shift: from the Jewish Renewal Teachings of Reb Zalman Schachter-Shalomi* (Northvale, NJ: Jason Aronson, 2000), 15. In the NRSV this Malachi 3:16 text reads: “Then those who revered the Lord spoke with one another. The Lord took note and listened, and a book of remembrance was written before him of those who revered the Lord and thought on his name. They shall be mine, says the Lord of Hosts, my special possession on the day when I act, and I will spare them as parents spare their children who serve them.”

PART IV

CHAPTER 6

SUMMARY AND CONCLUSIONS: DEMONSTRATION PROJECT

- The decision by worshippers of different religions to share a worship space serves the practical needs of both. The group with the space makes better use of it and the group needing it fulfills a need for a specialized setting and a preferred location.
- A crisis of growth by one or loss of space is a common cause bringing together groups who will be sharing a common worship space.
- The relationship between the two groups will initially revolve around matters of joint stewardship and responsibilities over the real estate. Schedules, calendars, cost-sharing, the space-sharing agreement and the like are the topics of the routine discourse.
- More than anything, the relationship between the groups is less about religious affinities or differences than about landlord and tenant dynamics.
- Power dynamics and imbalances, such as who is the larger and who is the smaller, and who has the asset and who has the cash, also play an unstated but influential role.
- In time, the issue of space is transformed into a question of “place.” Place is space with an identity attached to it. The establishment of two identities for one space is the central question for space sharers from different religious traditions.
- In the case of West End-Romemu, the challenges of making a home for two revolved around challenges including:
 1. Sensing the future
 2. Sharing the same roof
 3. Affirming religious identity and setting
 4. Deciding on the relationship as well as the space
 5. Negotiating the sacred and the not sacred.
- Specific sets of issues involved the following:
 - 6 Items sanctuary adaptations

- 3 items: external identity
- 2 Items space and times for programs outside sanctuary
- 2 items locating internal publicity
- 2 Items sanctuary maintenance
- 1 Overarching item on gaining sense of welcome and recognition
- 1 Item accessibility
- As the West End and Romemu communities engage these issues through dialogue, the language of their self-understandings changed from the language of real estate to the language of community. Words such as “lease,” “site,” and “purchase” were replaced by relational others such as “home,” “welcome,” and “together.” A new picture of a hybrid community was drawn.
- The agenda for the rethinking of the community as a hybrid involved eight categories of related items:
 1. Time frames, referring to assumptions on length of commitment
 2. Friction, referring to a tone between the two parties
 3. Welcome, referring to an aspiration for a change in the tone above
 4. The List, referring to Romemu’s agenda of issues (Chart 3)
 5. The Lease, referring to an actual real estate agreement document
 6. Logistics, referring to managerial and administrative choices
 7. Building signs, referring to identity –affirming art
 8. Communication, referring to interpreting the intention of the other
- If the communities continue to be intertwined beyond the seven to eight years of current experience, they may remain comfortable in a year-to-year relationship without an expressed long-term commitment
- There exist a handful of other Christian-Jewish space-sharing relationships in the United States as well as a lesser known history of failures. The longest-lived relationship has lasted 50 years between the Bradley Hills Presbyterian Church and the Bethesda Jewish Congregation outside Washington, DC.

Summary and Conclusions: Theological Analysis

- In the real-life settings of multi-faith, space-sharing relationships denominational statements and theological treatises cannot of themselves lead to successful, local

multifaith encounters. The encounter may have begun theologically at Sinai, but will persist only at a neighborhood level far from the apex of the theophany.

- Christians and Jews have begun to face down fears of a theological loss of identity across the portions of sacred history which they share.
- An appreciation of the complexity of the multifaith task at the level of theology and doctrinal orthodoxy can obstruct the simplicity of multifaith purpose at the level of human-to-human interaction as a motive for collaboration.
- Respect for the religious beliefs of others is a notable area in history in which religions as a whole have failed miserably.
- In U.S. Christianity, the question that is posed on “what would Jesus do?” seems to regularly ignore what Jesus actually did. Jesus worked the margins and the unaccepted of society and of religions in a radically inclusive way. Many who ask “what would Jesus do” would not recognize it as the answer they are looking for.
- Sinai is the well from which Jewish and Presbyterian theologies draw beliefs on chosenness and election, on covenants “old” and covenants “new,” on views on particularism and universalism, and on claims and counterclaims regarding the “true” identity of “Israel.
- At the ground-level experience in the West End-Romemu relationship, these theologies may be waiting to exhale in other words. “Chosenness” and “election” can hide inside issues of “friction,” and “welcome.” “Covenant” lurks behind “time frames,” and assumptions on length of commitment. Talk about “the lease,” can mask a real estate equivalent of what essentially is a covenant.
- In the Reformed Presbyterian tradition, confessions play the role of the Shema—the proclamation in Mark 12:29 that Jesus called the most important commandment. Romemu chants the Shema every Shabbat service. The Presbyterian confessions, an outgrowth of the Protestant Reformation’s rebellion against the theological temple of papal Rome, are: “a public declaration before God and the world of what a church believes.”²²⁶ In contrast to the singularity of the Shema, no single confession is viewed as “a timeless expression of truth,” and “the confessions are not honored if they are robbed of historical particularity.
- Since its self-understanding was over and against Roman Catholicism, the Reformed tradition’s ‘confessions’—historical statements of doctrinal positions that came to characterize its approach—are largely silent on relations with other faiths such as Judaism. More recently, Presbyterians have issued numerous statements and papers that challenge the ‘teaching of contempt’ of Jews and Judaism, uphold the continuing validity of God’s covenant with Israel and decry supersessionism. But these measures have not undone tension and distrust

²²⁶ Presbyterian Church General Assembly, *Book of Confessions* (Louisville, KY: Presbyterian Church, 2007), vi.

between Presbyterians and Jews involving other statements, particularly concerning Palestinians and the State of Israel.

- If Congregation Romemu and West End Presbyterian Church slipped into Heschel's "realm of time" they might land in Exodus and have an experience of déjà vu.²²⁷ They would recognize their challenge of sensing a new future. For the Israelites, the challenge would be of sensing themselves no longer as slaves but as a people chosen by God. For the time travelers from the Upper West Side, the challenge would be of sensing themselves not in a landlord-tenant relationship but in some measure of partnership in a divinely mid-wived covenant
- In the West End-Romemu relationship, it is not necessarily major theologies that drive the day-to-day dealings of one group with the other. Yet the themes that define the day-to-day relationship do contain theological dimensions. The theological issues and the relationship themes that relate to them are as follows:
 - Relationship theme: affirming religious identity.
 - Theological issues: chosenness, election, separation, Calvinism, predestination.
 - Relationship theme: deciding on the relationship.
 - Theological issues: covenants of works or of grace; works righteousness and salvation; the Mosaic distinction or Incarnation Christology; federal theology and supersessionism.
 - Relationship theme: negotiating the sacred and the not sacred
 - Theological themes: holiness, particularity, and universalism, exile and homelessness, faith, responsibility and welcome.

Chart 7 compares selected foundational concepts in Jewish and Presbyterian theologies.

- It is often remarked that Christians and Jews have an asymmetrical relationship. But asymmetries alone do not permit a fuller understanding. This is evident when addressing the pivotal fact of Christianity's origins within Second Temple Judaism. Another model is needed to account for common origins and for the divergences that splinter off from those origins. A triangle provides just such a model. (See Chart 9 Theological Insights on the Christian-Jewish Relationship Triangle.)

²²⁷ Theologically, this is not a barrier, as Alan P. F. Sell shows in a related context: "The Old Testament scriptures receive a great deal of attention in the Reformed churches as compared with other churches. This attention goes back to Reformation times. It is and was a positive factor in its relationship with the Jews, because it offers the opportunity of contact with Jewish scholars and entails a certain acquaintance with and understanding of Jewish faith." Sell, *Reformed Theology and the Jewish People* 11.

- The analysis of recent documents in Christian-Jewish relations shows how Christians and Jews are negotiating a new space for understanding each other and their sacred histories. In the same way that West End and Romemu negotiate over their physical space, the theologies they represent have been engaged in years of rethinking the theological spaces they call home.
- In the everyday interaction of Christians and Jews of West End-Romemu, the theologies of Brueggemann and Heschel, Moltmann and Tillich, and the finest insights of Rashi, do not necessarily identify themselves by those names.
- In the wake of the unimaginable horror of the *Shoah* (Holocaust), Christian theologians awoke to the need to undo the “teaching of contempt” for Judaism that Jews and learned Christians felt was an integral part of historical Christian teachings, and which had lent force to its politicization into anti-Semitism. In the last two generations, there have been multiple and continuing efforts at dialogue between the two faiths to reverse the legacy of distrust and define a theology that goes beyond mere tolerance to pluralism and—at the leading edge—‘covenantal partnership’ between Christians and Jews.
- Differences over the meaning of shared sacred texts, and particularly the nature and identity of the Messiah, led to a parting of the ways between Christians and Jews. The self-understanding of one came to be stated in terms over and against the other. From early Christianity an adversarial positioning vis à vis Jews and Judaism grew. Later, laws and social practices restricted Jews and a theological and political framework became the foundation of medieval and modern anti-Semitism.
- Discussions of calendars and schedules, shared spaces and building signs do not require theological language or knowledge. Yet the connected narratives of Numbers and the Gospel of John do provide a ground for such theologies. They suggest a shared reality about journeys across boundaries toward a reconstructed future, one that is already imaginable, but not yet there
- Numbers shows the extent to which Christian self-understanding derives from intertextual readings of Scripture: an event in the New is interpreted via the lens of the Old. Absent such intertextuality, the meaning is not available or is lost.
- Hospitality is a means of grace. It is not in the symmetry but in the asymmetries that we encounter the stranger and therefore God, for God’s relations with us are asymmetrical and could never be proportional; only grace can be the measure of the encounter.
- For the incoming congregation the need for a home was met, even if the feeling of at-homeness was still being negotiated years later. For the host congregation, the sense of home was challenged for a few who felt overwhelmed by a sense of internal exile. For those Christians at West End, the shared roof offered a shared sensation of Jewishness-as-exile. The giants in the land were the guests. Uncanny similarity to the overarching plot of Deuteronomy.

- Deuteronomy gives lie to wrongheaded contemporary views saying that only the “original intent” of a text—biblical or legal—is the only interpretation that is possibly valid. It is a reinterpretation giving room for West End and Romemu to reinterpret their relations in the light of their own historical experience, just as the Israelites did in the days of Moses.
- Among the tools of reinterpretation are theologies concerning the prophetic imagination of Moses and their application in present-day prophetic ministry. The alternative community of Moses in Deuteronomy is a theological model for West End-Romemu to consider in their journey forward.
- West End and Romemu can benefit from the experience of two religiously-garbed strangers who stepped to get each other’s blessing in a street in Jerusalem. Like Jerusalem’s layers of history, there are possibilities to uncover the blessing of being dialoguers in the declaration of Malachi: (Malachi 3:16): “Then did those who respect God (more than their own creeds) talk with one another and YHVH attended and listened in and wrote it in a book before Him titled: THOSE WHO FEAR YHVH AND RECKON WITH HIS NAME.
- Finally, there needs to be an understanding of the role and the power of God in the present and not merely in the past, as we and the Israelites are reminded in Deut. 5:3. *Not with our ancestors did the LORD our God make this covenant, but with us, who are all of us here alive today.*

END

APPENDICES

Appendix A
Demonstration Project Proposal

CHRISTIANS AND JEWS FACING FEARS OF IDENTITY LOSS
IN A SHARED WORSHIP SPACE

By David J. Vidal

DEMONSTRATION PROJECT PROPOSAL

New York Theological Seminary

December 9, 2014

Challenge Statement

Struggling West End Presbyterian in New York City, my home church, and surging Congregation Romemu share the same roof but not the same religious identity or sense of future. As the space needs of one help the financial survival of the other, new issues arise of what is negotiable, of what is sacred and is not, and of how space-use decisions open borders of trust or erect borders of fear. This demonstration project will create a framework for how our religious communities can work across barriers of religious identity in a shared sacred space.

Table of Contents

CHAPTER 1 INTRODUCTION TO THE SETTING	1
CHAPTER 2 PRELIMINARY ANALYSIS OF THE CHALLENGE	9
CHAPTER 3 RESEARCH QUESTIONS	13
CHAPTER 4 PLAN OF IMPLEMENTATION	15
CHAPTER 5 EVALUATION	18
CHAPTER 6 MINISTERIAL COMPETENCIES.....	19
APPENDICES	21
APPENDIX A: TIMELINE	22
APPENDIX B: BUDGET	23
BIBLIOGRAPHY	24

CHAPTER 1 INTRODUCTION TO THE SETTING

El Barrio was a brief stint in my American genesis. My Puerto Rican father drilled a number into us—I was six and the oldest of six—and it still reverberates with me as the first, best words of English I remember: Atwater 9-8062, a number to repeat if ever any of us got lost. We had come to East Harlem in 1953 from Bayamon with the largest migration in any one year of Puerto Ricans to New York City then known. We came because he brought us; and he came in the manner of the missionary he had been in Santo Domingo—where he had met and married my Dominican mother—to pastor a church in a burgeoning community. We were all learning a new sense of place. For us children at least, our identities were being remolded and it all seemed very exciting to be in this new land. But, within a year or so his eyesight was gone, robbed by illness and negligent municipal hospital care. No more church to pastor, no more apartment home for the pastor and family and the unsettling experience of a momentary sense of exile from a congregation whose name was La Casa de Dios—the House of God. We must move. The Housing Authority sends us deep into the heart of Brooklyn, where we become the first tenants in a brand new project, my home for the next ten years: Bedford-Stuyvesant. We have gone on welfare because father's illness required it. It was not required that we be defeated by it and we were not. Simply a matter of making it through the minefields of our ghetto, as our predominantly African-American and Latino neighborhood was

coming to be called. Past P.S. 21 and J.H.S. 35 into and out of Franklin K. Lane H.S. Maybe beyond. As my father's seeing eye son I learn the subways and he keeps on preaching throughout Spanish-speaking churches and I learn of my community; to hold it dear and to persevere. Princeton happened in 1964. You look very different, America. A background of dual cultures whetted my appetite for more and as a junior there I went off to Paris on the first flight anywhere since coming from Bayamon. I was in Romance Languages and Literatures and this was the trip that shaped my life from then on. Princeton gave me French, Portuguese and some German, in addition to my Spanish. Cum laude. Fulbright Scholar in Venezuela. Eager to absorb more, I become a reporter. From the Caracas Daily Journal to the Associated Press there, back home with them in New York, then on to Sao Paulo and Brasilia as correspondent, where *The New York Times* is to notice and subsequently hire me. My family went off welfare and purchased a home in Queens. Father, mother and my closest sister have died, but other siblings live, each in their own owner-occupied residences. I have married a beautiful Brazilian who gave me a beautiful daughter. I wrote about people and specifically my own people, and in that process created an archive of 1980s and earlier life among Puerto Rican and other Latino New Yorkers that became virtually the sole file of that activity for *The New York Times*. Having been reared and been grounded in Scripture in church and at home, I valued and knew the power of words. It was my intention to write and rewrite our community's history and I did so, publishing a series on "Living in Two Cultures: Hispanic New Yorkers," which ran on the front pages of the Times during four days in May 1980.¹ It was something of a family project because two of my sisters were

¹ David J. Vidal, "Living in Two Cultures: Hispanic New Yorkers," *The New York Times*, May 1980.

volunteer organizers of a field staff of dozens of interviewers who fanned out to talk to more than 500 people across the city. It feels great to have been there at this beginning and to have begun the beginning where I could.

From the 80s, through the 90s and into the 00s, this pattern of experiencing living as multiple awareness remained: Spanish and English, Latino and Black, knowing titular poverty and still accessing high educational privilege, and later a measure of professional standing and respectable means. As it turned out, I was always migrating across borders, personally, and professionally, and now theologically in the multifaith D.Min. track at NYTS. Language borders and social borders too: Bayamon and New York, Paris, Rio, and Brasilia as well; pretty much across the whole world during the professional period that concluded in my final position before retirement at The Conference Board in 2012. There, I had been in charge of another form of border crossing: leading and organizing discussions and research for executives of leading US and foreign corporations on the emerging new strategy ideas of corporate social responsibility and sustainability. Companies were being compelled by new social expectations to address concerns of society that had been given voice outside company offices, frequently by NGOs. Translation between the sometimes conflicting languages of business and of civil society was necessary through writings, meetings, presentations and discussions at events and conferences on every continent; my team and I were among the translators. Previously, I had been given the opportunity to establish a process and a meetings program addressing diversity at the Council on Foreign Relations.² That too, broke walls, by putting that issue of the valuing of difference on the agenda of an institution with enormous agenda-setting

² David J. Vidal, *Defining the National Interest: Minorities and US Foreign Policy in the 21st Century, Conference Report* (New York: Council on Foreign Relations, 1996).

influence itself. Years later, in the D.Min. course of Rabbi Justus Baird that I would be taking at NYTS, I was to read about this in the bold and insightful book, *The Dignity of Difference* written by the Chief Rabbi of Britain and the Commonwealth, Jonathan Sacks (later Lord Rabbi and member of the House of Lords).

As a corporate giving officer and the head of a company foundation during the mid-80s, I had also learned to straddle the worlds of non-profit and for-profit enterprises. Now, as I embrace the vision of a D.Min. project, it is all very clear. My entire personal and professional trajectory *is* the setting from which this project launches. I know something about being at home in foreign surroundings or feeling in exile in them. It is what I have practiced and experienced all of my life. I know something about differences in meaning within and across languages, ethnicities and cultures because that is where I have lived and that is what defines my core. I know something about Protestant Christian congregational settings because that is where my parents introduced me to community and to service of community. I know something about moving from a sense of exile to a sense of home, about evoking praise in a foreign language in a new land, because that is how I grew up in a Spanish-speaking congregation.

And now, my bilingual English-Spanish Presbyterian home congregation is host to a Renewal Judaism group that worships in English and Hebrew. They are seeking near-term stability, and perhaps a permanent home. It seems as if both groups are being called. It is a call to cross the borders that our traditions have set up between us and that we have wrapped into what each group considers sacred to its self-understanding. Some of this exists in our hearts and minds; some is contained in the symbols, images and iconography of the 126-year-old church. We have heard a call to journey forward

together to a new place, and it has the ring of migration that is so familiar to me. It is appropriate that at this point in my migration-enriched life I have the privilege to engage with one more set of people, language, experience and culture that are on the move. This time, the effort not only seeks to find what makes a place a “home,” but also what makes it sacred to two distinct groups who are discovering themselves and their religious identities at a new frontier.

It was on the frontier of New York City that West End church would become the largest Presbyterian body in the city in the sixteenth year of its existence. And, it was in the 98th year of its existence, in 1986, when I first came to visit and my personal journey was joined to its. Initially, West End was a Sunday School housed in a prefabricated “little tin chapel” that opened in 1887. Then, it became a church in 1888. Within three years the present building was erected on Amsterdam Avenue and West 105th Street on the Upper West Side of Manhattan. Built with Romanesque and Italian Renaissance features, the edifice was consecrated at a ceremony on April 11, 1892 with a membership roll of 648 names and a seating capacity of 1,100. It was the first pastor of West End, the Rev. John Balcom Shaw, who had said it was located in a neighborhood “which I had come to regard as little less than a howling wilderness, inhabited mostly by ‘shantyites’ and goats.”³ Nearly five generations later, in 2006, church member and architecture student George Voorhis agreed: “Indeed, to settle in the Broadway area between 100th and 110th Streets in the late 1880s was to be a true pioneer on the expanding urban

³ West End Presbyterian Church, “Our History,” <http://westendchurchnyc.org/our-history> (accessed November 30, 2014).

landscape. Rev. Shaw's allusion to a 'howling wilderness' is actually quite accurate."⁴ Of the church building, Voorhis noted that "the overall tone of the design is classical, refined and dignified—as if to embody the best of millennia of Mediterranean Christian cultures on a corner of, in 1891, the northern-most frontier of the rapidly expanding metropolis." The church website cites a 1904 article in the New York Herald saying that: "The Church . . . was organized only sixteen years ago with 69 members, and now numbers 1,864 communicants. In the sixteen years 2,996 persons have been received into membership. The Sunday School has shown corresponding growth and now numbers 1,366 pupils and teachers. Their property, worth \$300,000 entirely free of debt, supports seven home and foreign missionaries, and carries on extensive sociological work . . . It is the largest of the Presbyterian body in New York and the fifth largest in the country."⁵

Today, West End—a name shared with four other Presbyterian groups in this country-- has a mission statement saying "we believe that in the 125-year history of West End Presbyterian Church, God has charged our congregation to be inclusive, forward-thinking, generous of spirit, and supportive of the community. The purpose of West End Presbyterian Church is to share the message and promise of Jesus Christ with the people of the world and particularly the people of this neighborhood, and to serve as a place where all can praise God?"⁶

⁴ George Voorhis, "Architectural History and Analysis of the West End Presbyterian Church in the City of New York, Henry F. Kilburn, Architect," Submitted for the Columbia University Course "Architectural History of New York," Professor Donald Martin Reynolds, December 16, 1993, Preface and Appendices F and G added February 2006.

⁵ West End Presbyterian Church, "Our History."

⁶ West End Presbyterian Church, "Our Mission Statement," <http://westendchurchnyc.org/mission/> (accessed November 30, 2014).

In 2012, the median membership of U.S. Presbyterian churches was 89. That year, Manhattan’s West End reported 67 members. That was about half the 130 members of 2003, and virtually the same as its founding number of 69 members in 1888.⁷ The same 2012 report said there are 10,262 Presbyterian congregations with 1.8 million members in the U.S. Of these, the fifth largest—what West End was with 1,864 members in 1904—now has 4,760 members and is in Prairie Village, Kansas. Peachtree Presbyterian in Atlanta, Georgia is the largest of all with 6,940 members.⁸ West End’s inflection point from the membership highs of its first few decades happened after World War I, when many of the brownstone houses in its expanding neighborhood were replaced by six-story-and-higher apartment buildings. Many new residents were adherents of other traditions. The membership of the church began to decline. Gradually, the preponderance of support shifted from a base of member gifts to drawdowns from declining endowments and the income from the space sharing arrangements of the present. Of these, the most significant is the one with Kehilat Romemu, the formal legal name of a Renewal Judaism congregation that first began worshipping in the West End space five years ago, in 2009.

As it perseveres into its 127th year, West End is at the edge of another frontier but not sure it is stepping into a Promised Land. How can it be “inclusive, forward-thinking, generous of spirit, and supportive of the community” in a multi-faith setting right under its own roof? How can it “share the message and promise of Jesus Christ with the people of the world and particularly the people of this neighborhood, and to serve as a place where all can praise God?” How will this be achieved when the guest congregation it

⁷ At the end of 2014, West End’s accounting of itself listed a roster of 80 members.

⁸ Research Services, Presbyterian Church (U.S.A.), “Comparative Statistics 2012” (Louisville, KY: Presbyterian Mission Agency, 2013), 10.

houses has it vastly outnumbered, and is as committed to the “Old Testament” as West
End is to the “New”?

CHAPTER 2

PRELIMINARY ANALYSIS OF THE CHALLENGE

Struggling West End Presbyterian in New York City, my home church, and surging Congregation Romemu share the same roof but not the same religious identity or sense of future. As the space needs of one help the financial survival of the other, new issues arise of what is negotiable, of what is sacred and is not, and of how space-use decisions open borders of trust or erect borders of fear. This demonstration project will create a framework for how our religious communities can work across barriers of religious identity in a shared sacred space.

In September 2013, *The Jewish Daily Forward* carried an online article titled:

“Romemu’s Popular Rabbi and New Age Prayer Brings Growth — and Challenges. Can Upper West Side Congregation Handle Success?” The article quoted Rabbi David Ingber as saying:

“We’re trying to build the 21st-century synagogue and an expanded conversation about what the ultimate aim of a synagogue is,” explained Ingber, founder and spiritual director of Romemu. “It’s not just about Jewish identity, it’s about human flourishing.” [The reporter, Anne Cohen, went on to say]: But this impressive growth comes with challenges, foremost of which is financial stability. Though a concern for any congregation, planning for sustainability is all the more important for a synagogue whose numbers include a sizable population of unaffiliated and younger Jews unaccustomed to financial contribution in return for a Jewish experience. The expansion is also challenging the congregation to find a balance between the intimate and personal setting provided in the early days and the growing diversity of its members. This diversity prompts another set of issues, namely how to guarantee a Jewish future for

members who come from a wide spectrum of religious observances and Jewish knowledge.⁹

What the article did not address was another challenge that is just as significant, if not more so. The Jewish congregation, which is a Renewal Judaism group, has a Presbyterian building owner for a host. The challenge that emerges is this: Is there a place where the surging 500-plus members Jewish congregation and the Presbyterian congregation with a last official roster of 67 in 2012 – and 80 in 2014--can meet on an equal footing to shape a new common future? Can they create a joint-use worship space that is sacred from the perspective of either tradition? If so, what are the barriers that need to be overcome and how do both groups go about getting there? (Clarity, Intentions, Interfaith, Critical, Creativity, Commitments, Caution are words that have already surfaced in preliminary discussion in the Presbyterian group.) What are the civil and ecclesial issues in play and what do both sides need to change to find that sacred common space? One goal has to be to increase each other's level of comfort and knowledge about the other, thereby increasing trust. Unlike Romemu, West End is part of a larger structure. There is a Presbytery to be accounted to and a "sale" of a vision concerning closer collaboration with Romemu that needs to be made. Then there is the convincing of members of both congregations who will need to adjust their visions of separate futures into a vision of shared destinies. Financial and space needs will also be factors shaping the future of whatever comes to be regarded as success or failure by both groups.

The relationship began five years ago with the shortest possible migration in a big city. The new, young kid-on-the-block Romemu literally moved across the street. It went

⁹ Anne Cohen, "Romemu's Popular Rabbi and New Age Prayer Brings Growth – and Challenges," *Jewish Daily Forward*, September 27, 2013.

from the southeast corner of W. 105th Street to the northeast corner-- where the elder West End stood in cruciform “oriented in ecclesiological correct form along an east-west axis.” That is how architecture student Voorhis, had described it, noting also that the church’s tower looked out “like a sentinel over the whole neighborhood.” As Pastor Alistair Drummond recalled in an interview,¹⁰ word had spread that there was a new Jewish group meeting in the community under the leadership of a group of rabbis. It was worshipping in a gym at the Grosvenor Neighborhood House YMCA, on the downtown side of the church block. A West End member who had a Jewish spouse visited and eventually reported that the group was quickly outgrowing its YMCA space. As a matter of helping out in the neighborhood, West End responded. A formal invitation approved by its governing board – the Session – was extended for Romemu to consider West End as an alternative meeting site. Romemu came, saw, accepted, and took up its new residence among the Presbyterian Christians. As a fee-paying arrangement it was additionally a welcome financial blessing to the church. At first, Romemu met there on alternate weekends, then on Fridays, then on Fridays and Saturdays, then in the parish house, then in the classrooms above it. The pews overflowed with families, young adults and visitors, and Romemu’s cup was truly running over. The almost entirely sung Romemu liturgy filled the sanctuary space with prayer and praise in Hebrew, a language never before echoed by the cavernous West End ceiling. By the time Rabbi David, who had emerged as the single rabbinic leader, came to inquire about a more enduring arrangement in mid-2013, the context had changed. The same West End member whose initiative led to that short urban migration said Rabbi David was told that Romemu was

¹⁰ Alistair Drummond, interview by author, New York, Dec. 5, 2014.

now the “Goliath” and West End the “David” in the relationship. “The only way this was going to work was to keep the cooperative attitude. I think they understood that in their heads. We have to work on getting it into their hearts,” the member wrote.¹¹

The state of affairs in December 2014 is that Romemu has a draft plan. It is for a longer-term, multi-million-dollar, renovation and space sharing arrangement lasting several years, and necessarily requiring many theological, relational and congregational border crossings. It is a not-yet-approved plan that will require lawyers to review and architects and construction firms to oversee, along with the certain involvement of the Presbytery of New York City. As the supervisory body of all the churches in its region, the Presbytery has a say in any longer-term collaboration that affects the church property as well as its identity. Practical questions Presbytery officials have already raised include: Will the agreements last? What happens if the current rabbi leaves? What if the church location becomes known as a Jewish site?

It is in this possible transition from a tentative use of space to an intentionally designed multifaith-identity-wrapped-in- a-building that the challenge for these two congregations resides. Only then will they know if the idea of a shared home will become known for years to come as a place where the sacred set up home across boundaries and where they gave a whole new identity to Block 1860, Lot # 1 in the City of New York.

¹¹ Clerk of Session, WEPC, email to author, October 23, 2013.

CHAPTER 3

RESEARCH QUESTIONS

1. What is the modern story of Christians and Jews worshipping under the same roof?

Research into this question will shed light on how and whether the current experiences of WEPC and Congregation Romemu are similar to or different from those of other Christian-Jewish space sharing groups in the United States, and if so, how. The relevance of those other experiences can assist in the analysis, understanding and design of a way forward in the West End-Romemu instance.

2. What are Biblical models of sacred space?

Research into this question will clarify the Biblical models of sacred space, and help determine the nature of the relationship between these models and the conceptions of sacred space held by WEPC and Romemu congregants. Differing ideas of what is sacred can be a barrier, and understanding the views and the roots of these ideas can help identify areas of trust or areas of fear that the congregations need to consider as they adapt to allow for either Christian or Jewish worship in a common area.

3. In what way, if any, do the spiritual traditions of Reformed Presbyterianism and Reformed/Renewal Judaism intersect?

Research into this question will help clarify whether these separate traditions embrace any practices or theologies that allow for the one to be open and accepting toward the other. Finding this common ground would be essential to an understanding of the welcoming of “otherness” as an act of worship and as a required pathway for WEPC and Romemu to migrate

from tolerance to acceptance of the other and from hesitancy and fear to confidence and trust.

CHAPTER 4

PLAN OF IMPLEMENTATION

Goal 1: Raise Awareness

Strategies

1. Conduct a study series at WEPC on issues and trends in Christian-Jewish relations. (July 2015, Candidate and WEPC Christian Education Committee)
2. Prepare and present workshops for the Presbyterian congregation on biblical models of sacred spaces (June 2015, Candidate and WEPC Christian Education Committee)
3. Organize a dialogue with representatives of the West End and Romemu congregations and outside facilitators and presenters on the challenges and the opportunities of sharing worship space (April 2015, Candidate and WEPC Special Romemu Committee members)

Evaluation for Goal 1: Raise Awareness

1. Prepare and distribute a questionnaire to participants on how their participation in the study series influenced their perceptions of Christian-Jewish relations. (July 2015, Candidate and WEPC Christian Education Committee)
2. Prepare and distribute a before-and-after questionnaire to participants on what makes a space sacred. (June 2015, Candidate and WEPC Christian Education Committee)
3. Prepare and distribute a post-event questionnaire to participants on how they rank and prioritize the challenges and the opportunities in the West End – Romemu space sharing collaboration. (April 2015, Candidate and WEPC Romemu Special Committee)

Goal 2: Develop a Team

Strategies

1. Devise criteria for participation on various teams (Dec 2015, Candidate)
2. Identify and invite stakeholders and research supporters to teams (Feb 2015, Candidate)
3. Engage team members in a field trip to another combined Christian-Jewish worship setting in NYC (March 2015, Candidate and Site Team)

Evaluation for Goal 2: Develop a Team

1. Review and approval of team criteria by Site Team (Jan 2015)
2. Correspondence from invited members affirming their roles (Feb 2015 +)
3. Summary report of the field trip experienced composed by its participants April 2015)

Goal 3: Develop the Project

Strategies

1. Identify and research other modern cases of Presbyterian-Jewish collaboration in a shared worship space in the U.S. (Jan 2015, Candidate, Site Team, and NYC Presbytery leadership)
2. Interview leaders and members of similarly situated congregations identified by the research (March 2015, Candidate, WEPC Special Romemu Committee members)
3. Prepare and share with WEPC and Romemu leaderships a summary of issues from other cases and identify those relevant to our own case (April 2015, Candidate, WEPC Special Romemu Committee members)

Evaluation for Goal 3: Develop the Project

1. A complete list of places and identifiable congregations that illustrate modern cases of Presbyterian-Jewish collaboration in a shared worship space in the U.S. (March 2015, Candidate, Site Team, WEPC Special Romemu Committee, and NYC Presbytery leadership)
2. Interview notes of the discussions with leaders and members of similarly situated congregations identified by the research (May 2015, Candidate, WEPC Special Romemu Committee members)
3. A synopsis of issues from other cases for use by WEPC and Romemu leaderships to identify those relevant to our own case (June 2015, Candidate, WEPC Special Romemu Committee members)

CHAPTER 5 EVALUATION

This demonstration project primarily concerns how the predispositions of religious people toward change are reborn or stay the same as their concerns about Christian and Jewish self-awareness collide and are negotiated in a dynamic shared environment. Evaluation will therefore require assessment of attitudes of the participants over time as the process of the collision of identities and the negotiation of “self-awarenesses” occurs. This assessment will be led by the candidate in consultation with members of the site team and additional support groups within both congregations that will be identified and invited to take part in the assessment. The evaluation will use an ethnographic approach, and employ methods such as questionnaires and in-depth interviews in the “before”, “during”, and “after”, phases of the encounters between these two religious communities. The evaluation will be seeking to determine whether a majority of congregants in both groups accept the other as a trustworthy partner for worship in a space sacred to both.

CHAPTER 6

MINISTERIAL COMPETENCIES

Competency Goal 1 Bridge Builder

Strategies

1. Build relationships with Romemu congregation leaders
2. Identify the concerns over change both in the Christian and Jewish congregations
3. Articulate and compose a personal theology of difference

Evaluation for Competency Goal 1

1. Tabulation of the numbers and roles of Romemu participants throughout the project
2. Notes on the conclusions of leadership workshops on similarly situated congregational collaborations
3. Compilation of a 500-1,000 word statement addressing my personal theology of difference

Competency Goal 2 Wise Strategist

Strategies

1. Serve as a liaison in the evolving collaboration between the two congregations
2. Identify and invite thought leaders in collaboration projects
3. Initiate and schedule periodic getting-to-know-you events for members of the two congregations

Evaluation for Competency Goal 2

1. Notes on meetings completed by the Special Romemu Committee of WEPC
2. A listing of names, experience and attributes of identified thought leaders
3. A calendar of scheduled events at WEPC

Competency Goal 3 Public Leader

Strategies

1. Write and disseminate a brief article for the religious or mainstream media on the fundamentals of this Jewish-Christian experience and the theology of difference
2. Engage public speaking opportunities to address this issue
3. Design a paper or guidebook on how to navigate key issues and discover common ground in a multifaith space sharing encounter.

Evaluation for Competency Goal 3

1. Completion of an article on the fundamentals of this Jewish-Christian experience and the theology of difference and of evidence of its public dissemination
2. Record of public speaking opportunities that will have addressed these issues
3. Publication or dissemination of a paper or guidebook on how to navigate key issues and discover common ground in a multifaith space sharing encounter.

APPENDICES

APPENDIX A: TIMELINE

Date	Task	Tools	Person Responsible
January – November 2014	Draft Proposal Submission	Personal and church archives, meeting notes, and developing bibliography	Candidate, site team, D.Min program mentor
December 2014 – Feb 2015	Research	Interviews, reading and writing on selected books, individuals and congregations	Candidate, Research supporters
February -June 2015	Final proposal submission	Personal and church archives, meeting notes, and developing bibliography	Candidate, site team, D.Min program mentor
July – December 2015	Dissertation writing	Personal and church archives, meeting notes, and reading notes of the bibliography	Candidate
Feb 2016	Submit dissertation	Writing and editing practice and support	Candidate

APPENDIX B: BUDGET

Date	Task	Person Responsible	Budget
Sept 2013 – April 2016	Office Supplies and Equipment	Candidate	\$900
Jan- Dec 2015	Research support personnel	Volunteers	\$600
Sept 2013 – April 2016	Telephone and Internet	Candidate	\$400
Jan- Dec 2015	Travel and Lodging	Donors	\$3,000
Jan- Dec 2015	Entertainment	Donors	\$500
December 2015	Editorial support personnel	Candidate	\$500

Bibliography

- Albera, Dionigi, and Maria Couroucli, eds. *Sharing Sacred Spaces in the Mediterranean: Christians, Muslims, and Jews at Shrines and Sanctuaries*. Bloomington: Indiana University Press, 2012.
- Ammerman, Nancy Tatom. *Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life*. New York: Oxford University Press, 2013.
- Ammerman, Nancy Tatom, Jackson Carroll, Carl Dudley, and William McKinney, eds. *Studying Congregations: A New Handbook*. Nashville, TN: Abingdon Press, 1998.
- Anttonen, V. "Space, Body, and the Notion of Boundary: A Category-Theoretical Approach to Religion." *Temenos: Nordic Journal of Comparative Religion* 41, no.2 (2005): 185-201.
- Ariarajah, S. Wesley. *Your God, My God, Our God: Rethinking Christian Theology for Religious Plurality*. Geneva: World Council of Churches, 2012.
- Armstrong, Karen. *Buddha*. Reprint. New York: Penguin Books, 2004.
- Avery-Peck, Alan J., Daniel J. Harrington, Jacob Neusner, and Anthony J. Saldarini, eds. *When Judaism and Christianity Began: Essays in Memory of Anthony J. Saldarini*. 2 vols. Boston: Brill Academic, 2004.
- Baek, Jin. *Nothingness: Tadao Ando's Christian Sacred Space*. London: Routledge, 2009.
- Baker, Dori, and Katherine Turpin. "A New *Convivencia*? Interreligious Friendship as Formative Practice for Christian Vocation." Paper delivered at the Religious Education Association Conference in Dallas, TX, November 2009.
- Barnes, Michael. *Theology and the Dialogue of Religions*. New York: Cambridge University Press, 2002.
- Barth, Markus. *The People of God*. Eugene, OR: Wipf & Stock, 2006.
- Barrie, Thomas. *Spiritual Path, Sacred Place: Myth, Ritual, and Meaning in Architecture*. Boston: Shambhala, 1996.
- . *The Sacred In-Between: the Mediating Roles of Architecture*. New York: Routledge, 2010.

- Baskin, Judith R., and Kenneth Seeskin, eds. *The Cambridge Guide to Jewish History, Religion, and Culture*. New York: Cambridge University Press, 2010.
- Becker, Adam H., and Annette Yoshiko Reed, eds. *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*. Minneapolis: Fortress Press, 2007.
- Bieringer, Reimund, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville. *Anti-Judaism and the Fourth Gospel*. Edited by R. Bieringer, D. Pollefeyt, and F. Vandecasteele- Vanneuville. Louisville, KY: Westminster John Knox Press, 2001.
- Benbassa, Esther, and Jean-Christophe Attias. *The Jew and the Other*. Ithaca, NY: Cornell University Press, 2004.
- Benedikt, Michael, ed. *Divinity, Creativity, Complexity*. Center 15. Austin, TX: Center for American Architecture and Design, 2010.
- Bergmanin, Edward F., and the New York Landmarks Conservancy. *The Spiritual Traveler: New York City: the Guide to Sacred Spaces and Peaceful Places*. Mahwah, NJ: Hiddenspring, 2001.
- Bergmann, Sigurd. "Theology in its Spatial Turn: Space, Place and Built Environments Challenging and Changing the Images of God." *Religion Compass* 1 (2007): 1-27. <http://www.blackwell-synergy.com/doi/full/10.1111/j.1749-8171.2007.00025.x>
- Berlin, Adele, Marc Zvi Brettler, and Michael Fishbane, eds. *The Jewish Study Bible*. New York: Oxford University Press, 2004.
- Berling, Judith A. *Understanding Other Religious Worlds: A Guide for Interreligious Education*. Maryknoll, NY: Orbis Books, 2004.
- Bivin, David, and Roy Blizzard, Jr. *Understanding the Difficult Words of Jesus: New Insights from a Hebraic Perspective*. Rev. ed. Shippensburg, PA: Treasure House, 1994.
- Bivin, David, Lois Tverberg, and Bruce Okkema. *New Light on the Difficult Words of Jesus: Insights from His Jewish Context*. Holland, MI: En-Gedi Resource Center, 2005.
- Borowsky, Irvin J., ed. *Defining New Christian/Jewish Dialogue*. New York: Crossroad Publishing, 2004.

- Bowman, Glenn. *Sharing the Sacra: the Politics and Pragmatics of Inter-Communal Relations around Holy Places*. New York: Berghahn Books, 2012.
- Boyarin, Daniel. *A Radical Jew: Paul and the Politics of Identity*. Contraversions: Critical Studies in Jewish Literature, Culture, and Society. Berkeley: University of California Press, 1997.
- . *Border Lines: the Partition of Judaeo-Christianity*. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2006.
- Boys, Mary C. *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding*. New York: Paulist Press, 2000.
- . *Seeing Judaism Anew: Christianity's Sacred Obligation*. Lanham, MD: Sheed & Ward, 2005.
- . *Redeeming Our Sacred Story: the Death of Jesus and Relations between Jews and Christians*. New York: Paulist Press, 2013.
- Boys, Mary C., and Sara S. Lee. *Christians and Jews in Dialogue: Learning in the Presence of the Other*. Woodstock, VT: Skylight Paths, 2008.
- Brauch, Julia, Anna Lipphardt and Alexandra Nocke. *Jewish Topographies: Visions of Space, Traditions of Place*. Burlington, VT: Ashgate, 2008.
- Braun, Willi, and Russell T. McCutcheon. *Guide to the Study of Religion*. London: Bloomsbury Academic, 2000.
- Brie, Steve, Jenny Daggers, and David Torevell. *Sacred Space: Interdisciplinary Perspectives within Contemporary Contexts*. Newcastle, UK: Cambridge Scholars, 2010.
- Brockman, David R., and Ruben L.F. Habito. *The Gospel Among Religions: Christian Ministry, Theology, and Spirituality in a Multifaith World*. Maryknoll, NY: Orbis Books, 2010.
- Brodeur, Patrice C., and Susan F. Morrison., "Shared Sacred Space." The Pluralism Project Harvard University.
http://www.pluralism.org/articles/brodeur_shared_sacred_space. (Accessed April 9, 2014)

- Brueggemann, Walter. "Placed Between Promise and Command." In *Rooted in the Land: Essays on Community and Place*, edited by William Vitek and Wes Jackson, 124-131. New Haven, CT: Yale University Press, 1996.
- Burrell, David B. *Towards a Jewish-Christian-Muslim Theology*. Malden, MA: Wiley-Blackwell, 2011.
- Canon, Jon. *The Secret Language of Sacred Spaces: Decoding Churches, Cathedrals, Temples, Mosques and Other Places of Worship Around the World*. London: Watkins Publishing, 2013.
- Capes, David B., April D. DeConick, Helen K. Bond, and Troy A. Miller. *Israel's God and Rebecca's Children: Christology and Community in Early Judaism and Christianity*. Illustrated ed. Waco, TX: Baylor University Press, 2007.
- Carroll, James. *Constantine's Sword: the Church and the Jews, a History*. Boston: Mariner Books, 2002.
- Carter, Warren, and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Nashville, TN: Abingdon Press, 2013.
- Cassidy, Edward Idris. *Ecumenism and Interreligious Dialogue: Unitatis Redintegratio, Nostra Aetate*. New York: Paulist Press, 2005.
- Cernera, Anthony J. *Examining Nostra Aetate After 40 Years: Catholic-Jewish Relations in Our Time*. Fairfield, CT: Sacred Heart University Press, 2007.
- Chidester, David, and Edward Tabor Linenthal, eds. *American Sacred Space*. Bloomington: Indiana University Press, 1995.
- Chilton, Bruce, and Jacob Neusner. *Judaism in the New Testament: Practices and Beliefs*. New York: Routledge, 1995.
- Clooney, Francis. *Hindu God, Christian God: How Reason Helps Break Down the Boundaries between Religions*. New York: Oxford University Press, 2010.
- Cobb, John, and Ward M. McAfee. *The Dialogue Comes of Age: Christian Encounters with Other Traditions*. Minneapolis: Augsburg Fortress, 2010.
- Cohen, Abraham. *Everyman's Talmud: the Major Teachings of the Rabbinic Sages*. New York: Schocken, 1995.
- Cohen, Naomi W., ed. *Essential Papers on Jewish-Christian Relations in the United States: Imagery and Reality*. New York: New York University Press, 1990.

- Cohen, Steven M., and Arnold M. Eisen. *The Jew Within: Self, Family, and Community in America*. Bloomington: Indiana University Press, 2000.
- Cohn-Sherbok, Dan. *Jews, Christians and Religious Pluralism*. Lewiston, NY: Edwin Mellen Press, 1999.
- . *Interfaith Theology: A Reader*. Oxford: Oneworld, 2001.
- Cohn-Sherbok, Dan, and Mary Grey. *Pursuing the Dream*. London: Darton, Longman & Todd, 2005.
- Cone, James H. *The Cross and the Lynching Tree*. Reprint. Maryknoll, NY: Orbis Books, 2013.
- Connelly, John. "Eschatology and the Ideology of Anti-Judaism." *Studies in Christian-Jewish Relations* 9, no. 1 (January 2014): 1-21.
<http://ejournals.bc.edu/ojs/index.php/scjr/article/view/5399/4843>. (Accessed March 12, 2014.)
- . *From Enemy to Brother: The Revolution in Catholic Teaching On the Jews, 1933-1965*. Cambridge, MA: Harvard University Press, 2012.
- Cook, Michael J. *Modern Jews Engage the New Testament: Enhancing Jewish Well-Being in a Christian Environment*. Woodstock, VT: Jewish Lights Publishing, 2008.
- Cornille, Catherine, and Christopher Conway, eds. *Interreligious Hermeneutics*. Eugene, OR: Wipf & Stock, 2010.
- Cosgrove, Elliot J. *Jewish Theology in Our Time: A New Generation Explores the Foundations and Future of Jewish Belief*. Woodstock, VT: Jewish Lights Publishing, 2012.
- Davies, Daniel. "Outside the Incarnation: An Approach to Christian Doctrine in Interfaith Encounters." *Modern Theology* 30, no. 1 (January 2014): 132–139. doi: 10.1111/moth.12071
- D'Costa, Gavin. *Christian Uniqueness Reconsidered: the Myth of a Pluralistic Theology of Religions*. Maryknoll, NY: Orbis Books, 1990.
- . *Christianity and World Religions: Disputed Questions in the Theology of Religions*. Malden, MA: Wiley-Blackwell, 2009.

- DeMott, Nancy, Tim Shapiro, and Brent Bill. *Holy Places: Matching Sacred Space with Mission and Message*. Herndon, VA: Rowman & Littlefield, 2007.
- Dorff, Elliot N. "A Jewish Theology of Jewish Relations to Other Peoples." In *People of God, Peoples of God: A Jewish-Christian Conversation in Asia*, edited by Hans Ucko, 50-65. Geneva: World Council of Churches, 1996.
- . *The Jewish Approach to Repairing the World (Tikkun Olam): A Brief Introduction for Christians*. Woodstock, VT: Jewish Lights, 2008.
- Dorff, Elliot N., and Louis E. Newman, eds. *Contemporary Jewish Ethics and Morality: a Reader*. New York: Oxford University Press, 1995.
- Dreyer, Elizabeth A., ed. *The Cross in Christian Tradition: from Paul to Bonaventure*. New York: Paulist Press, 2001.
- Dudley, Carl S., and Nancy T. Ammerman. *Congregations in Transition: a Guide for Analyzing, Assessing, and Adapting in Changing Communities*. San Francisco: Jossey-Bass, 2002.
- Dupuis, Jacques. *Toward a Christian Theology of Religious Pluralism*. Maryknoll, NY: Orbis Books, 2002.
- Dunn, James D. G. *The Parting of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM Press, 2006.
- . *Jesus Remembered*. Grand Rapids, MI: Wm. B. Eerdmans, 2003.
- . *Beginning from Jerusalem*. Vol. 2, *Christianity in the Making*. Grand Rapids, MI: William B. Eerdmans, 2008.
- Eade, John, and Michael J. Sallnow. *Contesting the Sacred: The Anthropology of Christian Pilgrimage*. Eugene, OR: Wipf & Stock, 2013.
- Eck, Diana L. *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation*. New York: HarperSanFrancisco, 2002.
- Eisen, Arnold M. *The Chosen People in America: a Study in Jewish Religious Ideology*. 2nd ed. Bloomington: Indiana University Press, 1983.
- . *Galut: Modern Jewish Reflection on Homelessness and Homecoming*. Bloomington: Indiana University Press, 1986.

- Eisenbaum, Pamela. *Paul Was Not a Christian: The Original Message of a Misunderstood Apostle*. New York: HarperOne, 2009.
- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. New York: Harcourt Brace Jovanovich, 1987.
- Ellison, Keith. *My Country 'tis of Thee: My Faith, My Family, Our Future*. New York: Gallery Books/Karen Hunter Publishing, 2014.
- Everett, Robert Andrew. *Christianity Without Anti-Semitism: James Parkes and the Jewish-Christian Encounter*. Oxford: Butterworth-Heinemann, 1993.
- Feeley-Harnik, Gillian. *The Lord's Table: the Meaning of Food in Early Judaism and Christianity*. Washington, DC: Smithsonian Institution Press, 1994.
- Fisher, Eugene J. *Interwoven Destinies: Jews and Christians through the Ages*. New York: Paulist Press, 1992.
- . *Faith Without Prejudice: Rebuilding Christian Attitudes Toward Judaism*. New York: Crossroad Publishing, 1993.
- , ed. *Visions of the Other: Jewish and Christian Theologians Assess the Dialogue*. New York: Paulist Press, 1994.
- Flusser, David. *Judaism and the Origins of Christianity*. Jerusalem: Magnes Press, 1988.
- Fonrobert, Charlotte E., and Martin S. Jaffee, eds. *The Cambridge Companion to the Talmud and Rabbinic Literature*. New York: Cambridge University Press, 2007.
- Forde, Gerhard O. *On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518*. Grand Rapids, MI: Wm. B. Eerdmans, 1997.
- Fowler, Robert M. *Salvation and Truth in Worlds*. San Francisco: International Scholars Publications, 2002.
- Fredriksen, Paula. *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*. New York: Vintage, 2000.
- Freidenreich, David M. *Foreigners and Their Food: Constructing Otherness in Jewish, Christian, and Islamic Law*. Berkeley: University of California Press, 2011.
- Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue*. Colorado Springs, CO: The Guilford Press, 2011.

- Frymer-Kensky, Tikva. *Christianity in Jewish Terms*. Boulder, CO: Westview, 2002.
- Gallagher, Eugene V. "Welcoming the Stranger." *Teaching Theology & Religion* 10, no.3 (July 2007): 137-142.
- Gampel, Benjamin R., ed. *Crisis and Creativity in the Sephardic World, 1391-1648*. New York: Columbia University Press, 1998.
- George Voorhis, "Architectural History and Analysis of the West End Presbyterian Church in the City of New York, Henry F. Kilburn, Architect." Submitted for the Columbia University Course "Architectural History of New York," Professor Donald Martin Reynolds, December 16, 1993, Preface and Appendices F and G added February 2006
- Gilbert, Arthur. *The Vatican Council and the Jews*. 2 vols. Cleveland: World Publishing, 1968.
- Goldschmidt, Henry. *Race and Religion Among the Chosen Peoples of Crown Heights*. New Brunswick, NJ: Rutgers University Press, 2006.
- Gonen, Rivka. *Contested Holiness: Jewish, Muslim, and Christian Perspectives On the Temple Mount in Jerusalem*. Jersey City, NJ: KTAV Publishing, 2003.
- Gordon, Nehemia. *The Hebrew Yeshua vs. the Greek Jesus: New Light on the Seat of Moses from Shem-Tov's Hebrew Matthew*. Chicago: Hilkiah Press, 2005.
- Gordon, Samuel N., and Stephanie Perdew Van Slyke. "A House of Prayer for All People: Can Jews and Christians Share Ritual Space?" *Liturgy* 25, no.1 (2009): 38-46.
- Goshen-Gottstein, Alon, and Eugene Korn, eds. *Jewish Theology and World Religions*. Oxford: Littman Library of Jewish Civilization, 2012.
- Grabbe, Lester L. *An Introduction to Second Temple Judaism: History and Religion of the Jews in the Time of Nehemiah, the Maccabees, Hillel and Jesus*. London: Bloomsbury T&T Clark, 2010.
- Greenberg, Irving. *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*. Philadelphia: Jewish Publication Society, 2004.
- Grefe, Dagmar. *Encounters for Change: Interreligious Cooperation in the Care of Individuals and Communities*. Eugene, OR: Wipf & Stock, 2011.

- Grob, Leonard, and John K. Roth, eds. *Encountering the Stranger: A Jewish-Christian-Muslim Trialogue*. Seattle: University of Washington Press, 2012.
- Gropman, Zalman M. Schachter-Shalomi. *First Steps to a New Jewish Spirit: Reb Zalman's Guide to Recapturing Intimacy and Ecstasy in Your Relationship with God*. Woodstock, VT: Jewish Lights Publishing, 2003.
- Guilding, Aileen. *The Fourth Gospel and Jewish Worship*. Oxford: Clarendon Press, 1960.
- Gupta, Akhil, and James Ferguson. "Beyond 'Culture': Space, Identity, and the Politics of Difference." *Cultural Anthropology* 7, no. 1 (February 1992): 6-23. doi: 10.1525/can.1992.7.1.02a00020
- Haidt, Jonathan. *The Righteous Mind Why Good People Are Divided by Politics and Religion*. New York: Vintage Books, 2013.
- Hedges, Chris. *War Is a Force That Gives Us Meaning*. New York: Anchor, 2003.
- Heim, S. Mark. *Salvations: Truth and Difference in Religion*. Maryknoll, NY: Orbis Books, 1995.
- Heinz, Hanspeter, and Michael A. Signer, eds. *Coming Together for the Sake of God: Contributions to Jewish-Christian Dialogue from Post-Holocaust Germany*. Collegeville, MN: Liturgical Press, 2007.
- Hick, John. *A Christian Theology of Religions: The Rainbow of Faiths*. Louisville, KY: Westminster John Knox Press, 1995.
- . *An Interpretation of Religion: Human Responses to the Transcendent*. 2nd ed. New Haven, CT: Yale University Press, 2005.
- Idinopulos, Thomas A., and Edward A. Yonan, eds. *The Sacred and Its Scholars: Comparative Methodologies for the Study of Primary Religious Data*. Leiden: Brill Academic, 1996.
- Imbach, Joseph. *Three Faces of Jesus: How Jews, Christians and Muslims See Him*. 2nd ed. New York: Tplegate, 1993.
- Irvin, Dale T. "The Church, the Urban and the Global: Mission in an Age of Global Cities." *International Bulletin* 33, no. 4 (October 2009): 177-182.
- Isaac, Jules. *The Teaching of Contempt: Christian Roots of Anti-Semitism*. 2 vols. New York: Holt, Rinehart and Winston, 1964.

- Isaacs, Ronald H. *Questions Christians Ask the Rabbi*. Jersey City, NJ: KTAV Publishing, 2007.
- Jackson-McCabe, Matt. *Jewish Christianity Reconsidered: Rethinking Ancient Groups and Texts*. Minneapolis: Augsburg Fortress, 2007.
- Jenson, Robert W., and Eugene Korn, eds. *Covenant and Hope: Christian and Jewish Reflections*. Grand Rapids, MI: Wm. B. Eerdmans, 2012.
- Jodock, Darrell. *Covenantal Conversations: Christians in Dialogue with Jews and Judaism*. Minneapolis, MN: Fortress Press, 2008.
- Johnson, F. Ernest, ed. *Religious Symbolism*. New York: Institute for Religious and Social Studies, 1955.
- Jones, Anne, ed. *Celebrate the Journey: A Short History of the West End Presbyterian Church in the City of New York*. Unpublished paper, 1988. Accessed December 15, 2014. <http://westendchurchnyc.org/wp-content/uploads/2014/12/centenary-Celebrate-the-Journey.pdf>
- Keefer, Kyle. *The Branches of the Gospel of John: the Reception of the Fourth Gospel in the Early Church*. New York: Bloomsbury T&T Clark, 2006.
- Kessler, Edward. *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.
- Kessler, Edward, and Neil Wenborn, eds. *A Dictionary of Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2008.
- Kilde, Jeanne Halgren. *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship*. Oxford: Oxford University Press, 2008.
- Kivel, Paul. *Living in the Shadow of the Cross: Understanding and Resisting the Power and Privilege of Christian Hegemony*. Gabriola Island, BC: New Society Publishers, 2013.
- Knight, Jonathan. *Christian Origins*. London: Bloomsbury T&T Clark, 2008.
- Knitter, Paul F. *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions*. Maryknoll, NY: Orbis Books, 1985.
- . *Jesus and the Other Names: Christian Mission and Global Responsibility*. Maryknoll, NY: Orbis Books, 1996.

- . *Introducing Theologies of Religions*. Maryknoll, NY: Orbis Books, 2002.
- Knowles, Melody D. *Contesting Texts: Jews and Christians in Conversation about the Bible*. Minneapolis: Fortress Press, 2009.
- Kogan, Michael S. *Opening the Covenant: A Jewish Theology of Christianity*. New York: Oxford University Press, 2008.
- Korn, Eugene B., and John T. Pawlikowski, eds. *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*. Lanham, MD: Sheed & Ward, 2005.
- Küng, Hans, and Karl-Josef Kuschel. *A Global Ethic: the Declaration of the Parliament of the World's Religions*. New York: Continuum, 1993.
- Lakoff, George, and Mark Johnson. *Metaphors We Live By*. Chicago: University of Chicago Press, 2003.
- Landau, Yehezkel. "Sharing Jerusalem: The Spiritual and Political Challenges," *SIDIC Journal* 29, no. 2-3 (1996): 3-9.
- . "Building Abrahamic Partnerships: A Model Interfaith Program at Hartford Seminary." In *Changing the Way Seminaries Teach: Pedagogies for Interfaith Dialogue*, edited by David A. Roozen and Heidi Hadsell, 87-123. Hartford, CT: Hartford Seminary, 2009.
- . "Contemplative Methods that Help Healing: Incorporating Spiritual and Contemplative Practices in Jewish-Christian-Muslim Encounters." In *A Guidebook for Interfaith Organizations Seeking Jewish, Christian, and Muslim Community*. www.abrahamicfamilyreunion.org/interfaith-guidebook.
- Langton, Daniel R. *The Apostle Paul in the Jewish Imagination: A Study in Modern Jewish-Christian Relations*. New York: Cambridge University Press, 2010.
- Largen, Kristin Johnston. *Finding God Among Our Neighbors: An Interfaith Systematic Theology*. Minneapolis: Fortress Press, 2013.
- LeBaron, Michelle. *Bridging Cultural Conflicts: A New Approach for a Changing World*. San Francisco: Jossey-Bass, 2003.
- Levenson, Jon D. *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam*. Princeton, NJ: Princeton University Press, 2012.

- Levering, Matthew. *Jewish-Christian Dialogue and the Life of Wisdom: Engagements with the Theology of David Novak*. New York: Continuum, 2011.
- Levine, Amy-Jill. *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*. New York: Harper Collins, 2006.
- Levine, Amy-Jill, and Marc Z. Brettler, eds. *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation*. New York: Oxford University Press, 2011.
- Loftus, John W. *Christianity Is Not Great: How Faith Fails*. Amherst, NY: Prometheus Books, 2014.
- Lohfink, Norbert. *The Covenant Never Revoked: Biblical Reflections On Christian-Jewish Dialogue*. New York: Paulist Press, 1991.
- Lotker, Michael. *A Christian's Guide to Judaism*. New York: Paulist Press, 2004.
- Ludwig, Theodore M. *The Sacred Paths: Understanding the Religions of the World*. 4th ed. Upper Saddle River, NJ: Pearson, 2006.
- Luther, Martin. *The Jews and Their Lies*. Reedy: Liberty Bell Publications, 2004.
- Magonet, Jonathan. *Talking to the Other: Jewish Interfaith Dialogue with Christians and Muslims*. New York: I. B. Tauris, 2003.
- March, W. Eugene. *The Wide, Wide Circle of Divine Love: A Biblical Case for Religious Diversity*. Louisville, KY: Westminster John Knox, 2005.
- Matlins, Stuart M., and Arthur Magida. *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*. 5th ed. Woodstock, VT: Skylight Paths, 2010.
- Mays, Rebecca Kratz, and Joseph Stoutzenberger. *Interfaith Dialogue at the Grass Roots*. Philadelphia: Ecumenical Press, 2008.
- McAlpine, William R. *Sacred Space for the Missional Church: Engaging Culture through the Built Environment*. Eugene, OR: Wipf & Stock, 2011.
- McInnes, Val Ambrose, ed. *New Visions: Historical and Theological Perspectives on the Jewish-Christian Dialogue*. New York: Crossroad Publishing, 1993.
- McKim, Robert. *On Religious Diversity*. New York: Oxford University Press, 2012.

- McLaren, Brian D. *Why Did Jesus, Moses, the Buddha, and Mohammed Cross the Road? Christian Identity in a Multi-Faith World*. New York: Jericho Books, 2012.
- McNamara, Denis R. *How to Read Churches: A Crash Course in Ecclesiastical Architecture*. New York: Rizzoli, 2011.
- Merkle, John C., ed. *Faith Transformed: Christian Encounters with Jews and Judaism*. Collegeville, MN: Liturgical Press, 2003.
- Merton, Thomas. *On Eastern Meditation*. New York: New Directions, 2012.
- Miller, Ron, and Laura Bernstein. *Healing the Jewish-Christian Rift: Growing Beyond Our Wounded History*. Woodstock, VT: Skylight Paths, 2006.
- Morgan-Wynne, John. *The Cross in the Johannine Writings*. Eugene, OR: Wipf & Stock, 2011.
- Moran, Gabriel. *Uniqueness: Problem or Paradox in Jewish and Christian Traditions*. Eugene, OR: Wipf & Stock, 2008.
- Mortensen, Viggo, and Andreas Osterund Nielsen, eds. *Walk Humbly with the Lord: Church and Mission Engaging Plurality*. Grand Rapids, MI: Wm. B. Eerdmans, 2010.
- Moseley, Ron. *Yeshua: A Guide to the Real Jesus and the Original Church*. Baltimore: Messianic Jewish Publisher, 1998.
- Nelson, Louis P., ed. *American Sanctuary: Understanding Sacred Spaces*. Bloomington: Indiana University Press, 2006.
- Neusner, Jacob. *Judaism in the Beginning of Christianity*. Philadelphia: Fortress Publishers, 1984.
- . *A Rabbi Talks with Jesus*. Rev. ed. Montreal: McGill-Queen's University Press, 2000.
- . *Do Jews, Christians, and Muslims Worship the Same God?* Nashville, TN: Abingdon Press, 2012.
- Neusner, Jacob, and Bruce Chilton. *Jewish and Christian Doctrines: The Classics Compared*. New York: Routledge, 2000.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Wm. B. Eerdmans, 1989.

- Niebuhr, Gustav. *Beyond Tolerance: Searching for Interfaith Understanding in America*. New York: Viking Press, 2008.
- Nirenberg, David. *Anti-Judaism: The Western Tradition*. New York: W. W. Norton & Company, 2013.
- Novak, David. *Jewish-Christian Dialogue: A Jewish Justification*. New York: Oxford University Press, 1992.
- . *Talking with Christians: Musings of a Jewish Theologian*. Grand Rapids, MI: Wm. B. Eerdmans, 2005.
- Numrich, Paul D. *The Faith Next Door: American Christians and Their New Religious Neighbors*. New York: Oxford University Press, 2009.
- Ogletree, Thomas W. *Hospitality to the Stranger: Dimensions of Moral Understanding*. Philadelphia: Fortress, 1985.
- O'Hare, Padraic. *The Enduring Covenant: The Education of Christians and the End of Anti-Semitism*. Valley Forge, PA: Trinity Press International, 1997.
- Olitzky, Kerry M. *Introducing My Faith and My Community: The Jewish Outreach Institute Guide for the Christian in a Jewish Interfaith Relationship*. Woodstock, VT: Jewish Lights, 2004.
- Olitzky, Kerry M., and Joan Peterson Littman. *Making a Successful Jewish Interfaith Marriage: The Jewish Outreach Institute Guide to Opportunities, Challenges, and Resources*. Woodstock, VT: Jewish Lights Publishing, 2003.
- Panikkar, Raimon. *The Experience of God: Icons of the Mystery*. Minneapolis: Augsburg Books, 2006.
- Panitz, Esther L. *The Alien in Their Midst: Images of Jews in English Literature*. Rutherford, NJ: Fairleigh Dickinson University Press, 1981.
- Patel, Eboo. *Sacred Ground: Pluralism, Prejudice, and the Promise of America*. Boston: Beacon Press, 2013.
- Petuchowski, Jakob J., ed. *When Jews and Christians Meet*. Albany: State University of New York Press, 1988.
- Pineda, Ana Maria. "Hospitality." In *Practicing Our Faith*, edited by Dorothy C. Bass, 29-42. San Francisco: Jossey-Bass, 1997.

- Pines, Shlomo. *The Jewish Christians of the Early Centuries of Christianity According to a New Source*. Jerusalem: Israel Academy of Sciences and Humanities, 1966.
- Premnath, D. N., ed., *Border Crossings: Cross-Cultural Hermeneutics*. Maryknoll, NY: Orbis Books, 2007.
- Presbyterian Church (USA). "A Theological Understanding of the Relationship between Christians and Jews." A Paper Commended to the Church for Study and Reflection by the 199th General Assembly. Louisville, KY: Presbyterian Church, 1987.
- . "Turn to the Living God: A Call to Evangelism in Jesus Christ's Way." A Resolution Adopted by the 203rd General Assembly (1991) for Study and Implementation. Louisville, KY: Presbyterian Church, 1991.
- . *Book of Confessions*. Louisville, KY: Presbyterian Church, 1999.
- . "Building Community Among Strangers: A Plan for Study and Action." Approved by the 211th General Assembly (1999) Presbyterian Church (U.S.A.). Louisville, KY: Office of the General Assembly, Presbyterian Church (U.S.A.), 1999.
- . *The Crucified One Is Lord*. Reformed Church in America Commission on Theology. Louisville, KY: Congregational Ministries Publishing, 2000.
- . *Book of Order 2013/2015: the Constitution of the Presbyterian Church (U.S.A), Part I*. Louisville, KY: Office of the General Assembly, Presbyterian Church (U.S.A.), 2013.
- . "Christians and Jews, People Of God: A Contribution of the Presbyterian Church (U.S.A.) to the Interfaith Conversation—From the General Assembly Mission Council." (Office of Theology and Worship). [https://www.pc-biz.org/PC-Biz.WebApp_deploy/\(S\(pi3k3p4psqjitgbs3dqctqxk\)\)/Explorer.aspx?id=4343](https://www.pc-biz.org/PC-Biz.WebApp_deploy/(S(pi3k3p4psqjitgbs3dqctqxk))/Explorer.aspx?id=4343). Accessed May 18, 2014.
- Pittinsky, Todd L., ed. *Crossing the Divide: Intergroup Leadership in a World of Difference*. Boston: Harvard Business Review Press, 2009.
- Prothero, Stephen, ed. *A Nation of Religions: The Politics of Pluralism in Multireligious America*. Chapel Hill: University of North Carolina Press, 2006.
- Putnam, Robert D., and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, 2012.

- Quinn, Philip L., and Kevin Meeker, eds. *The Philosophical Challenge of Religious Diversity*. New York: Oxford University Press, 1999.
- Race, Alan. *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*. 2nd ed. London: SCM Press, 1993.
- Reedijk, Rachel. *Roots and Routes: Identity Construction and the Jewish-Christian-Muslim Dialogue*. Amsterdam: Rodopi, 2010.
- Rojtman, Betty. *Black Fire on White Fire: An Essay on Jewish Hermeneutics, from Midrash to Kabbalah*. Berkeley: University of California Press, 2008.
- Rowland, Christopher. *Christian Origins: an Account of the Setting and Character of the Most Important Messianic Sect of Judaism*. London: Society for Promoting Christian Knowledge, 2000.
- Rubenstein, Richard E. *When Jesus Became God: The Struggle to Define Christianity During the Last Days of Rome*. New York: Mariner Books, 2000.
- Sacks, Jonathan. *The Dignity of Difference: How to Avoid the Clash of Civilizations*. 2nd ed. New York: Continuum, 2003.
- . *To Heal a Fractured World: The Ethics of Responsibility*. Reprint. New York: Schocken, 2007.
- Said, Edward W. *Culture and Imperialism*. New York: Vintage, 1994.
- Sandmel, Samuel. *A Jewish Understanding of the New Testament*. Woodstock, VT: Skylight Paths, 2004.
- Sandmel, Samuel, Rosann M. Catalano, and Christopher M. Leighton, eds. *Irreconcilable Differences: A Learning Resource for Jews and Christians*. Boulder, CO: Westview Press, 2001.
- Sanua, Marianne. *Let Us Prove Strong: The American Jewish Committee, 1945-2006*. Waltham, MA: Brandeis University Press, 2007.
- Saperstein, Marc. *Moments of Crisis in Jewish-Christian Relations*. New York and London: Continuum, 1989.
- Sarna, Jonathan D., ed. *Minority Faiths and the American Protestant Mainstream*. Urbana: University of Illinois Press, 1998.

- Schachter-Shalomi, Zalman. *My Life in Jewish Renewal: A Memoir*. Lanham, MD: Rowman & Littlefield, 2012.
- Schäfer, Peter. *The Jewish Jesus: How Judaism and Christianity Shaped Each Other*. Princeton, NJ: Princeton University Press, 2012.
- Schoen, Robert. *What I Wish My Christian Friends Knew About Judaism*. Chicago: Loyola Press, 2004.
- Schramm, Brooks. *Martin Luther, the Bible, and the Jewish People: A Reader*. Minneapolis: Fortress Press, 2012.
- Seidman, Naomi. *Faithful Renderings: Jewish-Christian Difference and the Politics of Translation*. Chicago: University of Chicago Press, 2006.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011.
- Sennott, Charles M. *The Body and the Blood: The Middle East's Vanishing Christians and the Possibility for Peace*. New York: Public Affairs, 2002.
- Sharma, Arvind. *Our Religions: The Seven World Religions Introduced by Preeminent Scholars from Each Tradition*. New York: HarperOne, 1994.
- Sheldrake, Philip. *Spaces for the Sacred: Place, Memory, and Identity*. Baltimore: Johns Hopkins University Press, 2001.
- . "Human Identity and the Particularity of Place." *Spiritus: A Journal of Christian Spirituality* 1, no.1 (2001): 43-64.
- Silberstein, Laurence J., ed. *Mapping Jewish Identities*. New York: New York University Press, 2000.
- Silberstein, Laurence J., and Robert L. Cohn, eds. *The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity*. New York: New York University Press, 1994.
- Smith, Jonathan Z. *To Take Place: Toward Theory in Ritual*. Chicago: University of Chicago Press, 1992.
- Soifer, Maya. "Beyond *Convivencia*: Critical Reflections on the Historiography of Interfaith Relations in Christian Spain." *Journal of Medieval Iberian Studies* 1, no. 1 (January 2009) 19-35.

- Spangler, Ann, and Lois Tverberg. *Sitting at the Feet of Rabbi Jesus: How the Jewishness of Jesus Can Transform Your Faith*. Grand Rapids, MI: Zondervan, 2009.
- Spellers, Stephanie. *Radical Welcome: Embracing God, The Other and The Spirit of Transformation*. New York: Church Publishing, 2006.
- Spong, John Shelby. *Re-Claiming the Bible for a Non-Religious World*. Reprint. New York: HarperOne, 2013.
- Stahl, Neta, ed. *Jesus Among the Jews: Representation and Thought*. New York: Routledge, 2012.
- Stavrakopoulou, Francesca, and John Barton. *Religious Diversity in Ancient Israel and Judah*. London: T & T Clark, 2010.
- Steinke, Peter L. *How Your Church Family Works: Understanding Congregations as Emotional Systems*. Herndon, VA: Rowman & Littlefield, 2006.
- Stern, David H. *Jewish New Testament Commentary: A Companion Volume to the Jewish New Testament*. Reprint. Clarksville, MD: Messianic Jewish Publications, 1992.
- . *Restoring the Jewishness of the Gospel: A Message for Christians Condensed from Messianic Judaism*. Rev. ed. Clarksville, MD: Jewish New Testament Publications, 2009.
- Stewart, Robert B. *Can Only One Religion Be True? Paul Knitter and Harold Netland in Dialogue*. Minneapolis: Fortress Press, 2013.
- Strack, H. L., and G. Stemmerger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress Press, 1992.
- Suchocki, Marjorie Hewitt. *Divinity and Diversity: A Christian Affirmation of Religious Pluralism*. Nashville, TN: Abingdon Press, 2003.
- Swan, J. A., ed. *The Power of Place: Sacred Ground in Natural and Human Environments*. Wheaton, IL: Quest Books, 1991.
- Talmage, Frank E., ed. *Disputation and Dialogue: Readings in the Jewish-Christian Encounter*. New York: KTAV Publishing, 1975.
- Taylor, Richard. *How to Read a Church: A Guide to Symbols and Images in Churches and Cathedrals*. Mahwah, NJ: Hiddenspring, 2005.

- Thurman, Howard. *The Creative Encounter: an Interpretation of Religion and the Social Witness*. Richmond, IN: Friends United Press, 1972.
- . *The Search for Common Ground: an Inquiry into the Basis of Man's Experience of Community*. Richmond, IN: Friends United Press, 1986.
- . *The Luminous Darkness: a Personal Interpretation of the Anatomy of Segregation and the Ground of Hope*. Richmond, IN: Friends United Press, 1989.
- Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. Chicago: University of Chicago Press, 1994.
- . *Blessed Rage for Order: The New Pluralism in Theology*. Chicago: University of Chicago Press, 1996.
- . *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad Publishing, 1998.
- Vatican II. "Declaration on the Relationship of the Church to Non-Christian Religions." http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostraetate_en.html.
- Vatsyayan, Kapila, ed. *Concepts of Space, Ancient and Modern*. New Delhi: Abhinav Publications, 1994.
- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abingdon Press, 1996.
- Vosko, Richard S. *God's House Is Our House: Re-Imagining the Environment for Worship*. Collegeville, MN: Liturgical Press, 2006.
- White, James F., and Susan J. White. *Church Architecture: Building and Renovating for Christian Worship*. Akron, OH: Order of Saint Luke, 1998.
- Whittemore, Carroll E. *Symbols of the Church*. Rev. ed. Nashville, TN: Abingdon Press, 1987.
- Wilken, Robert Louis. *The Land Called Holy: Palestine in Christian History and Thought*. New Haven, CT: Yale University Press, 1994.
- Wilkerson, Isabel. *The Warmth of Other Suns: The Epic Story of America's Great Migration*. Reprint. New York: Vintage, 2011.

- Williams, R. H. "Religion, Community, and Place: Locating the Transcendent." *Religion & American Culture* 12, no.2 (June 2002): 249-263.
- Wilson, Marvin R. *Our Father Abraham: Jewish Roots of Christian Faith*. Grand Rapids, MI: William B. Eerdmans, 1989.
- World Council of Churches. *The Theology of the Churches and the Jewish People: Statements by the World Council of Churches and Its Member Churches*. Geneva: World Council of Churches, 1988.
- Wuthnow, Robert. *America and the Challenges of Religious Diversity*. Princeton, NJ: Princeton University Press, 2007.
- Yacobi, Haim, ed. *Constructing a Sense of Place: Architecture and the Zionist Discourse*. Burlington, VT: Ashgate, 2004.
- Young, Brad H. *Jesus the Jewish Theologian*. Reprint. Peabody, MA: Baker Academic, 1993.
- Young, Pamela Dickey. *Christ in a Post-Christian World: How Can We Believe in Jesus Christ When Those Around Us Believe Differently--or Not at All?* Minneapolis: Fortress Press, 1995.
- Zannoni, Arthur. *Jews and Christians Speak of Jesus*. Minneapolis: Augsburg Books, 1994.

Appendix B
Christian-Jewish Relations at West End Presbyterian Church
Introduction and Overview²²⁸

July 2, 2014

Opening Scripture

Psalm 90:1-12

1 Lord, you have been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever you had formed the earth and the world,
from everlasting to everlasting you are God.

3 You turn us back to dust, and say, "Turn back, you mortals."

4 For a thousand years in your sight are like yesterday when it is past, or like a watch in the
night.

5 You sweep them away; they are like a dream, like grass that is renewed in the morning;

6 in the morning it flourishes and is renewed; in the evening it fades and withers.

7 For we are consumed by your anger; by your wrath we are overwhelmed.

8 You have set our iniquities before you, our secret sins in the light of your countenance.

9 For all our days pass away under your wrath; our years come to an end like a sigh.

10 The days of our life are seventy years, or perhaps eighty, if we are strong; even then their
span is only toil and trouble; they are soon gone, and we fly away.

11 Who considers the power of your anger? Your wrath is as great as the fear that is due you.

12 So teach us to count our days that we may gain a wise heart.

²²⁸ Prepared by David J. Vidal, elder, West End Presbyterian Church. Draft not for publication.

Overview

Across two millennia, and despite theological and historical similarities and many shared sacred texts and ethical and moral values, Christians and Jews have had a relationship that has been contentious and deeply tragic. In the wake of the unimaginable horror of the Shoah (Holocaust), Christian theologians awoke to the need to undo the “teaching of contempt” for Judaism that Jews and learned Christians felt was an integral part of historical Christian teachings, and which had lent force to its politicization into anti-Semitism. In the last two generations, there have been multiple and continuing efforts at dialogue between the two faiths to reverse the legacy of distrust and define a theology that goes beyond mere tolerance to pluralism and—at the leading edge—‘covenantal partnership’ between Christians and Jews. As a host congregation to Congregation Romemu, West End Presbyterian Church is engaged in its own journey toward a deeper understanding, worship, and love of God through love of neighbor.

Key Dates²²⁹

BCE

200 LXX Translation of Hebrew Bible into Greek

63 Judea becomes Roman province

c. 6-4 Jesus born

CE

19 Jews expelled from Rome

30-3 Ministry of Jesus

48 First Jerusalem Council

58 Paul writes final letter to the Romans

66-70 Jewish revolt against Rome

70 Destruction of the Temple by Titus; Gospel of Mark composed

The pivotal moment for both the followers of Jesus and the progenitors of rabbinic Judaism came with the destruction of the Second Temple by the Romans in 70 CE. This catastrophe left Jews bereft of the national center of their religious life, and adaptation to this loss demanded a radical realignment in religious sensibilities among the followers of Jesus no less than the sages of rabbinic Judaism. -- Sandmel, 19

90 Council of Jamnia (Yavneh) meets; the Jewish canon is determined

90 – 100 Gospel of John and Epistle to the Hebrews composed

²²⁹ Adapted from Edward Kessler, *An Introduction to Jewish-Christian Relations* (Cambridge: Cambridge University Press, 2010).

- 367 It was not until the Easter letter of 367 written by Athanasius Bishop of Alexandria, that we actually have a list of the same books as the New Testament canon of today—Carter and Levine, 12.
- 380 Christianity becomes official religion of Roman Empire
- c. 381 Nicene Creed agreed
- c. 930 Masoretic text of the Hebrew Bible established
- 1095 First Crusade
- 1215 Fourth Lateran Council. Jews required to wear identifying symbols. During the Holocaust/Shoah the Nazis enforced the wearing of a yellow Star of David
- 1222 Council of Oxford. Jews forbidden to build synagogues and mix with Christians
- 1478 Pope Sixtus IV establishes the Inquisition
- 1543 Martin Luther writes *On the Jews and Their Lies*
- 1780s Anti-Jewish laws begin to be repealed after French Revolution, granting Jews citizenship as individuals while depriving rights as a community
- 1879 Wilhelm Marr (1819-1904) coins the term *anti-Semitism*
- 1933 Concordat between Vatican and Third Reich
- 1939 Germany invades Poland; outbreak of World War II
- 1942 First gassings at Auschwitz; Allies receive details about “Final Solution.”
- 1945 Auschwitz and other concentration camps liberated; Germany surrenders
- 1948 State of Israel proclaimed by David Ben-Gurion, first Prime Minister
- 1962 Vatican II Council meets and eventually issues statements in 1965 that open a new era in interfaith, and especially, Christian- Jewish relations
- 1987 Presbyterian Church (U.S.A.) 199th General Assembly paper on “A Theological Understanding of the Relationship between Christians and Jews”
- 1993 Vatican-Israel accords
- 2000 Pope John Paul II visits Israel
- 2000 Dabru Emet: A Jewish Statement on Christians and Christianity released
- 2006 Joint Declaration by the Archbishop of Canterbury and the Chief Rabbis of Israel
- 2009 Pope Benedict t XVI visits Israel
- 2014 Pope Francis I visits Israel

Discussion Question 1: The Parting of the Ways

“When did Christianity cease to be Judaism? Or, perhaps better, ‘when and why did Christianity and Rabbinic Judaism stop considering themselves and stop recognizing the other, as belonging to the same religion?’ This, the question of the so-called parting of the ways, acknowledges that much of the thought of the New Testament can be construed within Judaism. Thus the emergence of Christianity and of the sense of being a Christian has to be understood in relation to the separation between Judaism and Christianity” (Judith M. Lieu, *Christian Identity in the Jewish and Graeco-Roman World*. Oxford: Oxford University Press, 2004, 2-3)

“‘Judaism is not the ‘mother’ of Christianity; they are twins, joined at the hip.’” (Daniel Boyarin, *Border Lines: the Partition of Judaeo-Christianity*. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2006, 5.)

“Judaism and Christianity emerged from a particular people’s encounter with the divine over time. Each tradition is a unique and irreplaceable embodiment of the accumulated wisdom of a community bound together by common memories and hopes that shape the religious and moral imagination of its members”. – Nina Beth Cardin and Fayette Breaux Veverka in Sandmel, *Irreconcilable Differences*, 182

In Judaism, after the destruction of the Second Temple:-

“Prayer replaced sacrifice; Sabbath candles and blessings over food replaced worship at the Temple. The changes begun 250 years earlier by the *Anshei Knesset HaGedolah* heightened the schism between the Sadducees (followers of Zaddok, founder of the high-priestly family, prior to the Maccabees) and the New Age of that time, the Pharisees.—Singer, 278.

“Traditions once confined to the Temple and limited to priests were reinterpreted and applied to conduct within the home. In a sense, the dinner table was transformed into an altar, and the fellowship of family and friends constituted a new priesthood. The democratization of religious life evident in table fellowship is also reflected in the emergence of the rabbinate. In contrast to regulations that made eligibility to the priesthood dependent on pedigree, any male Jew could become a rabbi in virtue of his mastery of the tradition and his halachic dedication”. –Sandmel, 20

In Christianity, after the destruction of the Second Temple:-

“The movement that eventually became Christianity explicated its understanding of Jesus in three ways that undercut the traditional pillars of Palestinian Judaism.” (citing James Dunn)—Sandmel, Op. Cit. 22

“The power and sanctity of the Temple was increasingly transposed and applied to Jesus Christ, whose very person was seen as its new embodiment. Jesus became the sacrifice to end all sacrifices, and the transformative power of forgiveness was recapitulated in the communion meal known as the Eucharist, which maintained vital linkages with the dynamics of Temple sacrifice. (See Hebrews 7-10).” Ibid.

"The followers of Jesus extended the conditions of communal membership to be more inclusive of Gentiles and in the process became increasingly estranged. "Ibid.

"Jesus was identified not simply as divine Wisdom but as the embodiment of Wisdom herself. Although Jews understood God's holiness as particularly manifest in the Temple and in the Torah, the ensuing formulations of Jesus as God's incarnation broke open the prevailing boundaries and were seen by Jews as the corruption of monotheism." – Sandmel, 23

"Christian Bibles include all the books of the Jewish Bible (the Tanach), though in a different order. It is our distinctive interpretations that distinguish each of our traditions. Jews interpret the Tanach primarily through the lens of rabbinic commentary; contemporary Christians read the First Testament primarily through the lens of the Second or New Testament."-- Mary C. Boys and Sara S. Lee, *Op. Cit.* 196

Discussion Question 2: Dialogue

"Dialogue between Christians and Jews is multidimensional. It includes an understanding of terms--torah, tanach, mishnan, Talmud, tefilah, teshuvah, tsedakah, sacrament, trinity, incarnation--and of the history of our nearly two-thousand year relationship. There is also the Shoah to confront, the State of Israel to consider, and the involvement of Jews and Christians in the public square to discern. -- Mary C. Boys and Sara S. Lee in Sandmel, *Irreconcilable Differences*, 197.

"Without question, history complicates interreligious learning between Jews and Christians. The anti-Judaism that has long infected church teaching--what the Catholic bishops of the Netherlands have called the 'catechesis of vilification' - means that there are 'still open wounds.' Christians, largely ignorant of the legacy and consequences of anti-Judaism in church teaching, may fail to acknowledge these wounds, whereas Jews may be preoccupied by them. It is thus all the more important that Jews and Christians study together in such a fashion that stereotypes and misconceptions are laid to rest and wounds begin to heal. -- Mary C. Boys and Sara S. Lee, *Op. Cit.* 194

"The major impediment to communication among our three religions is the dogmatic stance that we assume for the sake of the propagation of faith." -- Ellen Singer, ed., *Paradigm Shift: from the Jewish Renewal Teachings of Reb Zalman Schachter-Shalomi*, 21

"Blessed are dialoguers, for in their concerned sharing they fulfill what is written (Malachi 3:16): 'Then did those who respect God (more than their own creeds) talk with one another and YHVH attended and listened in and wrote it in a book before Him titled: THOSE WHO FEAR YHVH AND RECKON WITH HIS NAME.'" Singer, *Op. Cit.*, 15

"How does one live with exile? Exile is one of the ways in which traditional Jews experience life differently from the way their Moslem and Christian counterparts do. We are in Galut. (We participate in dialogue against the background of exile."-- Singer, *Op. Cit.* 18

Discussion Question 3: Challenges Going Forward

"Perhaps the most important skill both Jews and Christians need to acquire is the ability to speak theologically together. This kind of theological speech has three key characteristics: it is self-conscious, it is self-critical, and it is modest. Modesty makes room for doubt".-- Sandmel, *Irreconcilable Differences*, p. 7

"It is not always easy for Jews and Christians to talk to one another about religion, due in part to the reality of the history of Jewish-Christian encounters. Jews and Christians have talked at each other and past each other for centuries; only in the past two or three generations have some Jews and Christians started talking to one another. We are still learning to understand each other's religious language; both traditions use many of the key terms (God, worship, Israel, sin, redemption, Messiah) even though in many instances we define them differently. "-- Sandmel, *Irreconcilable Differences*, 5

"Can Jews find a biblical warrant to recognize the covenant Christians claim to have with the God of Israel? Can Christians replace supersessionist readings of the First Testament with interpretations that do justice to Judaism? Can both use modern scholarship as a tool for acknowledging the perspectives that shape biblical interpretation as a tool for acknowledging the perspectives that shape biblical interpretation in each community, so as to enable Jews and Christians to appreciate differences in a new light? Can both draw upon this scholarship in ways that deepen their discernment of the Holy One's involvement in human history?" -- Mary C. Boys and Sara S. Lee, Op. Cit. 197

"The power of both Judaism and Christianity lies in their respective abilities to give life meaning that *endures*. The challenge is this: as we struggle to live lives faithful to Torah or to the gospel, can our faith withstand our questions and sustain our hope? In its broadest and most basic sense, theology is what we do when we respond within the context of our faith tradition to the questions life poses. --Sandmel, *Irreconcilable Differences*, 95

"I am convinced that moving forward in a reimagined relationship is this generation's *shlichut* (mission). This is what God wants and humanity needs of us now.-- Irving Greenberg, *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity* (Philadelphia: The Jewish Publication Society, 2004), xi.

"I consider his project of reconceiving Christianity from a Jewish point of view of enormous importance to Christians and to the world. None of us has a full view of our own identity until we take account of how we appear in the eyes of others.—Michael Novak, in Greenberg, 253

" In a world two thirds of which is neither Jewish nor Christian, we who are Jews and Christians are obliged to see--simply by the reaction of others to us--how much we are alike each other, and unlike many around u. That world shares little, if at all, of our view of history as a long, wandering narrative interaction between the Creator and his pilgrim people, and therefore little of our vision of upward spirals of progress and decline as history moves to its appointed end time. We see that the Creation, put into being by the Creator, is in His eyes, "good." We see that the history of humanity is meant to see progress. We see that liberty is its central thread and purpose. We see that the Creator has offered us his friendship and called us to walk in the light of His law. We see that human liberty is the bright crimson thread of history, as we sluggish,

reasoning creatures come to learn the implications of our own responsibility, little by little—Greenberg, 255.

Key Terms

Asymmetrical relationship: It seems to me that the relationship is asymmetrical in this sense: Christians, in order to make sense of Christianity, must affirm the truth of Judaism, without whose teachings Christianity is not wholly intelligible. Meanwhile, Jews can be fully faithful Jews without accepting the truth of Christianity at all.—Michael Novak in Greenberg, 254

Avodah Zarah: ‘Strange worship. The tractate *Avodah Zarah* in the Mishnah and Talmud is devoted to the subject of idolatry. The overwhelming bias of Jewish jurisprudence in the past supports the judgment that Christian practices are at least potentially idolatrous. Jews today do not necessarily agree with the rabbis and medieval commentators who viewed Christianity as potentially idolatrous. Rather, many Jews, who rely less on theology than on history to shape their views of other religions, feel caught in a tension. —Boys and Lee, 5, 6

There is a strong strand of Jewish theology that asserts that Christians do not worship “our” God. If that is true, then we must conclude that Christians worship a false god (since “our” God is the One God, the Infinite Creator of the universe). To be sure, Greenberg has some support in the tradition for the rejection of this anti-Christian Jewish charge although it has been deeply debated.—David Novak in Greenberg, 252

Augustine 1: (354-430 C.E.) One of the foremost philosophers and theologians of early Christianity. He had a profound influence on the subsequent development of Western thought and culture and first gave shape to the themes and problems that have characterized the Western tradition of Christian theology. —Frymer-Kensky, 403

Augustine 2: Augustine develops a typological or symbolically representational reading of Genesis 4. He equates Abel with Christ and identifies Cain with the Jews. Just as Cain murdered Abel, so the Jews killed Christ. Cain is banished from the land and doomed to wander, and, Augustine argues, a corresponding punishment should determine the destiny of the Jew. The ‘negative witness’ of the Jews serves a divine purpose, and like Cain they are to be protected from attacks that imperil their existence. This typological interpretation exemplifies a disturbing dynamic: the church generated a reading of the Scriptures that provided a theological platform used to sanction the humiliation of the Jewish people.—Leighton and Lehmann in Sandmel, 24

Baptism: In earliest Christianity, the rite of ritual immersion in water that initiated a person (usually an “adult”) into the Christian church. Later, pouring or sprinkling with water, as well as the practice of baptizing infants, came into use in some churches. --Frymer-Kensky, 403

Berachah: a rabbinic formula for blessing which reflects the heart of Jewish theology and states: “Praised are you YHWH, our God, Ruler of the Universe, who has sanctified us with commandments and commanded us to...” (Baruch ata YHWH Eloheynu Melech ha-Olam asher kidshanu b’mitsvotav v’tsivanu...)—Sandmel, 45

Chosen: The concept of “the chosen people” comes out of the Hebrew Scriptures. The scriptures witness to the fact that of all peoples on earth, God chose Israel for the covenant: they would be God’s people, and God would be their God. The people Israel were not chosen for their strength, size, or any other characteristic they possessed inherently; rather, they were chosen on the

basis of God's will alone. (Deut. 7:7-8) The dominant contemporary interpretation of chosenness is that it points to a responsibility for the sake of the whole world. That is, Israel is not chosen for itself, but to be a "light to the nations: (Isa. 42:6, 49:6) and a sign of God's universal redeeming will. (Johnson - Largen, 193-194)

God expects Jews to live intensely, creatively, decently, in the moral vanguard of mankind. Choseness is the ever-present, and inescapable, discomfort caused by conscience.—Arthur Hertzberg, quoted by Phillip Wogaman, 23

Christian: First appears in Acts 11:26 as a reference to the believers in Messiah Jesus and followers of his 'way.' Christians was first coined as an alternative to 'the sect of the Nazarenes', one of the 'ways' practiced within Second Temple Judaism. It is only with Graeco-Roman writers early in the second century that the name 'Christian' begins to appear.—Dunn, xv, xvi

Christian triumphalism -- The conviction that the Church is the locus of God's full and complete revelation.—Greenberg, 248

Christophobia: Greenberg's approach to Christianity, which can only be carried on through and with living Christians, has had to overcome traditional Jewish "Christophobia," that thinks Christianity can do nothing but denigrate Judaism and proselytize Jews, and assumes that this usual manifestation of pre-Holocaust European Christianity is still wholly with us. It has had to overcome the widespread Jewish view (recently exacerbated by the controversy over Mel Gibson's film *The Passion of the Christ* that anti-Judaism is so essential to Christianity that Christians cannot live their Christianity without it—David Novak in Greenberg, 251.

Confessions: The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. The creeds, confessions, and catechisms of *The Book of Confessions* are both historical and contemporary. They guide the church in its study and interpretation; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. --PC(USA)

Conversion: Refers to the adoption of a new religious identity, or a change from one religious identity to another. Unlike Judaism where there has been a reluctance to seek converts, conversion is central to Christianity and has been and remains a controversial subject in Jewish-Christian relations. – Kessler, 227

Covenant: It has been said that Israelites are not 'the hero' in the Tanakh, rather it is the ongoing story of a relationship between God and a people God has cultivated. In most religious systems, gods appear as more powerful than humans, while in Judaism the relationship takes on the form of a covenant, or *berit*. God and Israel agree to commit to each other, even though it is not an agreement between equals.—Johnson-Largen 169 Christians must believe in the continuing validity of the covenant with the Jews if they are to believe in the validity of their own covenant with God—Michael Novak in Greenberg, 255.

Crucifixion: Refers to the nailing of an individual to a wooden cross and normally refers to the crucifixion of Jesus. Crucifixion was common in the ancient world and two issues are important

in Jewish-Christian relations: the identity of those responsible and the paradox of a crucified Messiah. –Kessler, 227

Dabru Emet: ‘Speak Truth’, a Jewish statement on Christians and Christianity issued in 2000. It is the first cross-denominational Jewish statement in modern times about Christianity and reflects on the place of Christianity in contemporary Jewish thought. –Kessler, 227

Diaspora: Greek for ‘dispersion’, describes religious communities living outside their ancestral homeland. –Kessler, 228

Eucharist: Greek, eucharastia, ‘thanksgiving’, originally applied by Jews to grace before and after meals. The Eucharist, also called the Lord’s Supper and ‘communion’ was applied to a religious shared meal and later became a self-standing bread-and-wine rite.—Kessler, 228.

Galut: ‘Exile’ demonstrating a tension between the views of Jews outside of Israel live in a Diaspora (a voluntary situation desirable to the individual) or in *galut* (an undesirable situation)—Kessler 228

Halacha/halakhah: Hebrew, ‘to walk’, refers to Jewish law developed over two millennia.—Kessler, 230

Incarnation: A term in Christianity applied to the “becoming flesh” (human birth) of Jesus Christ—Frymer-Kensky, 405

Jew: The term ‘Jew’ (*Ioudaios*) began as a way of identifying someone from Judaea (*Ioudaia*). So initially, *Ioudaios* is better translated ‘Judean.’ And just when the referent Judean broadened to the referent ‘Jew’ is a matter of some dispute. The ambiguity ran through late Second Temple Judaism, and which was critical in the attempts of the first Christians to identify themselves: whether Israel’s heritage ethnically or religiously determined.—Dunn, xv

Jewish Renewal: Jewish renewal is a worldwide, transdenominational movement grounded in Judaism’s prophetic and mystical traditions. Jewish renewal is non-denominational (sometimes referred to as trans- or post-denominational) Judaism. It honors the important and unique role of each denomination, but does not seek to become a denomination itself. Because of its emphasis on direct spiritual experience and mystical or Kabbalistic teachings, Jewish renewal is sometimes referred to as Neo-Hassidic or Four Worlds Judaism (a reference to the “four worlds” of Jewish mysticism). While we seek to restore the spiritual vitality characteristic of the Hassidic movement of pre-war Europe, we believe, along with the Reconstruction movement, that Judaism is an evolving religious civilization. –Aleph Alliance for Jewish Renewal

Judaism: the term ‘Judaism’ (*Ioudaismos*) first appears in literature in 2 Maccabees (2.21; 8.1; 14.38). For the author of 2 Maccabees, ‘Judaism’ was the summary term for that national and religious identity which was marked from the first by its unyielding insistence on maintaining distinctive and defining Torah practices like circumcision and food laws. This indicates that ‘Judaism’ was initially a narrower term than in its normal use today—as expressing a strongly nationalistic self-understanding (Judaean) and a religious identity defined precisely as a sharply defined and resolutely defended distinctiveness from other religions. –Dunn, xvi

Messiah: Hebrew, *maschiach*, ‘anointed’, translated into Septuagint (LXX) by Greek *Christos*, which in the New Testament is the title of Jesus, rendered into English by ‘Christ’. The difference in messianic beliefs is the main distinction between Judaism and Christianity, yet the Roman Catholic Church stated in 2001 that ‘the Jewish messianic expectation is not in vain’, a huge shift in traditional Christian thinking about the Jewish messianic hope.—Kessler, 231. One of Rabbi Greenberg’s most distinctive proposals is that Jesus might properly be considered a “failed” messiah, or, as more recently articulated, an “unfinished” messiah—Greenberg, 248. We Christians believe that the Messiah has come in Jesus Christ, but a less emphasized tenet of the faith holds that God’s kingdom is not full and complete until the Messiah comes again—Greenberg, 248

Mishnah: An authorized compilation of rabbinic law, promulgated c. 210 CE by Rabbi Judah Ha-Nasi. It is the common core of the Babylonian and Palestinian Talmuds of the fifth and fourth centuries CE, respectively. Frymer-Kensky, 405, 406

Nicene Creed: A basic statement of Christian doctrine, and particularly about monotheism and the Trinity that is widely accepted by Christian denominations. It was finalized 381 but began being deliberated at the Council of Nicaea that was convened in 325 CE by the Emperor Constantine, who had won control of the Roman Empire in 312 and had attributed his victory to Jesus Christ. It says, in part: “We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, of Being with the Father; through him all things were made.”--PC(USA)

Nostra Aetate: The single most important document to advance a dramatic reversal in the teaching of contempt was a short declaration issued at Vatican II in October 1965 and known as *Nostra Aetate*. The document teaches that Jews and Christians share a common spiritual ancestry, and it insists that the death of Jesus “cannot be charged against all Jews, without distinction, then alive, nor against the Jews today.” Yet the most fundamental reorientation is reflected in the assertion that “Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures.” Sandmel, 27-28

Omega principle: The messianism of all traditions--Buddhist, pure land, Judeo-Christian millennial--contains a theological urge to wholeness. The mysticisms of all traditions share in their empirical overlays, methods, psycho spiritual technologies, and are rooted in teleological “becoming”, they are a response to the summons and attraction of the *omega principle* --That the universe is moving toward the Omega Point when all matter is raised to consciousness-- Reb Zalman Schachter-Shalomi, 274

Oral Torah: 20. The Oral Torah, subsequently redacted into the Mishnah and the Talmud, enables the Jewish community to adapt and respond dynamically to the issues of the day...the tradition of reinterpreting the Hebrew Scriptures led to new ways of embodying the Torah and most certainly became a disciplined dimension of Jewish life well before the time of Jesus. -- Sandmel, *Irreconcilable Differences*, 20

Presbyterian Church, USA: The Presbyterian Church (U.S.A.) is a mainline Protestant Christian denomination in the United States. Part of the Reformed tradition, it is the largest Presbyterian denomination in the U.S. The PC(USA) was established by the 1983 merger of the Presbyterian Church in the United States, whose churches were located in the Southern and border states,

with the United Presbyterian Church in the United States of America, whose congregations could be found in every state.

Ruach hakodesk: What we have in the past called ruach hakodesk the spirit of the Holy that we considered the gift of special individuals, that HOLY SPIRIT is now active and can be experienced in our midst. It is part of our social process as we study Torah and meditate in ways that seek to emulate group telepathy-- Reb Zalman Schachter-Shalomi, in Singer, 280.

Sacrament: Especially in classical Christianity, a formal religious rite (e.g. baptism, Eucharist) regarded as sacred for its ability to convey divine blessing; in some traditions, especially Protestant, it is regarded as not effective in itself but as a sign or symbol of spiritual reality or truth. -- Frymer-Kensky, 406

Shema: Title of the fundamental, monotheistic statement of Judaism, found in Deuteronomy 6:4 ("Hear O Israel, the Lord is God, the Lord alone" {shema Yisrael adonai elohenu adona echad}). The Shema is inscribed on the mezuzah and the tefillin (phylacteries). In public services, it is recited in unison. --Frymer-Kensky, 406

Supersessionism: Name given to a Christian theology which holds that with the coming of Jesus Christ the Church has displaced the Jewish people as God's elect community, and implying the abrogation of God's covenant with Jews. --Kessler, 233

Septuagint (LXX): Applied to the whole of the Old Testament in Greek, including the Apochryphal books, it holds a special place in the Church as the version of the Bible quoted in the New Testament and used by many church fathers.

Tanakh/Tanach: A relatively modern acronym for the Jewish Bible, made up of the names of its three parts: Torah (the Pentateuch or Law), Nevi'im (Prophets), and Ketuvim (Writings)—thus TNK.-- Frymer-Kensky, 407

The Lord's Prayer: Also called the Paternoster and found in Matthew 6:9-13 and Luke 11:2-4. The prayer provides insight into the origins of Christianity within Judaism and its formulation has antecedents in Hebrew Scriptures and in synagogue liturgy. --Kessler, 231

Tikkum Olam: A phrase meaning "repairing/healing/perfecting the world" that has a long history in Jewish tradition, first appears in the Mishnah, and is present in the liturgical Alenu prayer: "Therefore it is our hope O Lord our God that we may soon see the glory of Your power, to remove abominations from the earth so that idols are utterly cut off, to perfect the world under the sovereignty of the Almighty. Then all of humanity will call on Your name..."--Jonathan Sacks, 75-76.

Trinity: The uniquely Christian doctrine about the nature of God's revelation and self-disclosure as God the Father, God the Son (Jesus Christ) and God the Holy Spirit. It was articulated most fully in the Nicene Creed, finalized in 381 CE.

Vatican II: The slow uneven confrontation with the facts of the Holocaust, and what led to it all in the heart of Christian Europe, has been the foundation of the post -World War II renewal of Christian theology and practice. In Roman Catholic tradition, the renewal has at its core the

second Vatican Council (1962-1965) and the church's subsequent efforts to rid itself of all forms of contempt for Jews and Judaism.—Greenberg, 248

Zion, Zionism: Biblical in origin, modern political Zionism began in the nineteenth century, seeking to return Jews to Zion (Jerusalem) and establish a national home in Palestine. After the Holocaust, Zionism became a preeminent part of Jewish identity, even though Jews argue over its place in history and its future course. Christians are also divided, some deeply critical, others supporting Israel, sometimes known as 'Christian Zionists.'

Bibliography

- Boys, Mary C., and Sara S. Lee. *Christians and Jews in Dialogue: Learning in the Presence of the Other*. Woodstock, VT: Skylight Paths, 2008.
- Boyarin, Daniel. *Border Lines: the Partition of Judaeo-Christianity*. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2006.
- Carter, Warren, and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Nashville, TN: Abingdon Press, 2013.
- Cosgrove, Elliot J. *Jewish Theology in Our Time: A New Generation Explores the Foundations and Future of Jewish Belief*. Woodstock, VT: Jewish Lights Publishing, 2012.
- Dunn, James D. G. *The Parting of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM Press, 2006.
- Frymer-Kensky, Tikva. *Christianity in Jewish Terms*. Boulder, CO: Westview, 2002.
- Greenberg, Irving. *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*. Philadelphia: Jewish Publication Society, 2004.
- Kessler, Edward. *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.
- Korn, Eugene B., and John T. Pawlikowski, eds. *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*. Lanham, MD: Sheed & Ward, 2005.
- Landau, Yehezkel. "Contemplative Methods that Help Healing: Incorporating Spiritual and Contemplative Practices in Jewish-Christian-Muslim Encounters." In *A Guidebook for Interfaith Organizations Seeking Jewish, Christian, and Muslim Community*. www.abrahamicfamilyreunion.org/interfaith-guidebook
- Largen, Kristin Johnston. *Finding God Among Our Neighbors: An Interfaith Systematic Theology*. Minneapolis: Fortress Press, 2013.
- Levine, Amy-Jill, and Marc Z. Brettler, eds. *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation*. New York: Oxford University Press, 2011.
- Merkle, John C., ed. *Faith Transformed: Christian Encounters with Jews and Judaism*. Collegeville, MN: Liturgical Press, 2003.

- Presbyterian Church (U.S.A.). "A Theological Understanding of the Relationship Between Christians and Jews," A Paper Commended to the Church for Study and Reflection, by the 199th General Assembly. Louisville, KY: Presbyterian Church, 1987.
- Sacks, Jonathan. *To Heal a Fractured World: The Ethics of Responsibility*. Reprint. New York: Schocken, 2007.
- Sandmel, Samuel, Rosann M. Catalano, and Christopher M. Leighton, eds. *Irreconcilable Differences: A Learning Resource for Jews and Christians*. Boulder, CO: Westview Press, 2001.
- Schachter-Shalomi, Zalman. *My Life in Jewish Renewal: a Memoir*. Lanham, MD: Rowman & Littlefield Publishers, 2012.
- Schachter-Shalomi, Rabbi Zalman M., and Donald Gropman. *First Steps to a New Jewish Spirit: Reb Zalman's Guide to Recapturing the Intimacy and Ecstasy in Your Relationship with God*. Woodstock, VT: Jewish Lights, 2003.
- Wilson, Stephen. *Related Strangers: Jews and Christians*. Annotated ed. Minneapolis: Augsburg Fortress Publishers, 2004.
- Wogaman, J. Philip. *What Christians Can Learn from Other Religions*. Louisville: Westminster John Knox Press, 2014.

Appendix C
Christian-Jewish Relations at West End Presbyterian Church
Anti-Semitism, the Shoah, and the Meaning of Israel ²³⁰

July 9, 2014

Opening Scripture

Psalm 121

¹ I lift up my eyes to the hills—
from where will my help come?
² My help comes from the Lord,
who made heaven and earth.

³ He will not let your foot be moved;
he who keeps you will not slumber.

⁴ He who keeps Israel
will neither slumber nor sleep.

⁵ The Lord is your keeper;
the Lord is your shade at your right hand.

⁶ The sun shall not strike you by day,
nor the moon by night.

⁷ The Lord will keep you from all evil;
he will keep your life.

⁸ The Lord will keep
your going out and your coming in
from this time on and for evermore.

²³⁰ Prepared by David J. Vidal, elder, West End Presbyterian Church. Draft not for publication.

Overview

Differences over the meaning of shared sacred texts, and particularly the nature and identity of the Messiah, led to a parting of the ways between Christians and Jews. The self-understanding of one came to be stated in terms over and against the other. From early Christianity an adversarial positioning vis a vis Jews and Judaism grew. Later, laws and social practices restricted Jews and a theological and political framework became the foundation of medieval and modern anti-Semitism. In our own era, the monstrosities of Nazism were in part an outcome of the historical 'teaching of contempt' of Jews and Judaism by church fathers and 'Christian' peoples and nations. The experience of the Shoah and the shame of Christian silence and complicity in it have produced Christian efforts to repudiate all history and thinking that vilifies Jews and Judaism. The creation of the State of Israel in 1948 was partly in response to the Shoah. Israel's political and theological significance is a matter of continuing discussion and disagreement within and across Judaism and Christianity.

Key Dates²³¹

BCE

200 LXX Translation of Hebrew Bible into Greek

63 Judea becomes Roman province

c. 6-4 Jesus born

CE

19 Jews expelled from Rome

30-3 Ministry of Jesus

48 First Jerusalem Council

58 Paul writes final letter to the Romans

66-70 Jewish revolt against Rome

70 Destruction of the Temple by Titus; Gospel of Mark composed

The pivotal moment for both the followers of Jesus and the progenitors of rabbinic Judaism came with the destruction of the Second Temple by the Romans in 70 CE. This catastrophe left Jews bereft of the national center of their religious life, and adaptation to this loss demanded a radical realignment in religious sensibilities among the followers of Jesus no less than the sages of rabbinic Judaism. -- Sandmel, 19

90 Council of Jamnia ((Yavneh) meets; the Jewish canon is determined

90 – 100 Gospel of John and Epistle to the Hebrews composed

²³¹ Adapted from Edward Kessler, *An Introduction to Jewish-Christian Relations* (Cambridge: Cambridge University Press, 2010).

- 367 It was not until the Easter letter of 367 written by Athanasius Bishop of Alexandria, that we actually have a list of the same books as the New Testament canon of today—Carter and Levine, 12.
- 380 Christianity becomes official religion of Roman Empire
- c. 381 Nicene Creed agreed
- c. 930 Masoretic text of the Hebrew Bible established
- 1095 First Crusade
- 1215 Fourth Lateran Council. Jews required to wear identifying symbols. During the Holocaust/Shoah the Nazis enforced the wearing of a yellow Star of David
- 1222 Council of Oxford. Jews forbidden to build synagogues and mix with Christians
- 1478 Pope Sixtus IV establishes the Inquisition
- 1543 Martin Luther writes *On the Jews and Their Lies*
- 1780s Anti-Jewish laws begin to be repealed after French Revolution, granting Jews citizenship as individuals while depriving rights as a community
- 1879 Wilhelm Marr (1819-1904) coins the term *anti-Semitism*
- 1933 Concordat between Vatican and Third Reich
- 1939 Germany invades Poland; outbreak of World War II
- 1942 First gassings at Auschwitz; Allies receive details about “Final Solution.”
- 1945 Auschwitz and other concentration camps liberated; Germany surrenders
- 1948 State of Israel proclaimed by David Ben-Gurion, first Prime Minister
- 1962 Vatican II Council meets and eventually issues statements in 1965 that open a new era in interfaith, and especially, Christian- Jewish relations
- 1987 Presbyterian Church (U.S.A.) 199th General Assembly paper on “A Theological Understanding of the Relationship Between Christians and Jews”
- 1993 Vatican-Israel accords
- 2000 Pope John Paul II visits Israel
- 2000 Dabru Emet: A Jewish Statement on Christians and Christianity released
- 2006 Joint Declaration by the Archbishop of Canterbury and the Chief Rabbis of Israel
- 2009 Pope Benedict t XVI visits Israel
- 2014 Pope Francis I visits Israel

Discussion Question 1: Anti-Semitism and the Teaching of Contempt

“Augustine develops a typological or symbolically representational reading of Genesis 4. He equates Abel with Christ and identifies Cain with the Jews. Just as Cain murdered Abel, so the Jews killed Christ. Cain is banished from the land and doomed to wander, and, Augustine argues, a corresponding punishment should determine the destiny of the Jew. The ‘negative witness’ of the Jews serves a divine purpose, and like Cain they are to be protected from attacks that imperil their existence. Sandmel, 24

“The single most important document to advance a dramatic reversal in the teaching of contempt was a short declaration issued at Vatican II in October 1965 and known as *Nostra Aetate*. The document teaches that Jews and Christians share a common spiritual ancestry, and it insists that the death of Jesus “cannot be charged against all Jews, without distinction, then alive, nor against the Jews today.” Yet the most fundamental reorientation is reflected in the assertion that “Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures... Neither the Holocaust nor the birth of Israel is mentioned, and the need to embark upon a long and arduous process of repentance remains unacknowledged.” Leighton and Lehmann in Sandmel, 27-28

“Without question, history complicates interreligious learning between Jews and Christians. The anti-Judaism that has long infected church teaching-what the Catholic bishops of the Netherlands have called the ‘catechesis of vilification’ - means that there are ‘still open wounds.’ Christians, largely ignorant of the legacy and consequences of anti-Judaism in church teaching, may fail to acknowledge these wounds, whereas Jews may be preoccupied by them. It is thus all the more important that Jews and Christians study together in such a fashion that stereotypes and misconceptions are laid to rest and wounds begin to heal.” Mary C. Boys and Sara S. Lee in Sandmel, 194

“Without the long history of Christian anti-Judaism and Christian violence against Jews, Nazi ideology could not have taken hold nor could it have been carried out. Too many Christians participated in, or were sympathetic to, Nazi atrocities against Jews. Other Christians did not protest sufficiently against these atrocities. But Nazism itself was not an inevitable outcome of Christianity. “*Dabru Emet. A Jewish Statement on Christians and Christianity*, in Sandmel, 13

Discussion Question 2: The Shoah

“At the Hamburg Conference, I read a paper from an outline titled “Lessons to be Learned from the Holocaust.” The paper contained an eyewitness account of the most devastating scene in Holocaust sources that I have ever encountered...this testimony of a prisoner who was in Auschwitz in the summer of 1944, at the peak of the extermination:

“...When the Hungarian Jews arrived, we used a music camouflage. At the time, the children were burned on big piles of wood. The crematorium could not work at the time, and therefore, the people were just burned in open fields with those grills, and also children were burned among them. Children were crying helplessly and that is why the camp administration ordered that an orchestra be made by 100 inmates and should play. They played very loud all the time. They played “Blue Danube” or “Rosamunde” so that even the people in the city of Auschwitz could not hear the screams. Without the orchestra they would have heard the screams of horror...the people two kilometers from there could even hear those screams, namely that came from the transports of

children. The children were separated from their parents, and they were put to section III camp. Maybe the number of children was several thousand.

“And then, on one special day they started burning them to death. The gas chambers at the time were out of order, at least one of them was out of order, namely, the one near the crematorium; it was destroyed by mutiny in a *sonderkommando* [a detachment of Jewish inmates who handled the victims from the gas chambers to the crematoria – IG] in August 1944. The other three gas chambers were full of the adults and therefore the children were not gassed, but just burned alive.

“When one of the SS people sort of had pity on the children, he took the child and beat the head against a stone first before putting it on the pile of fire and wood, so that the child lost consciousness. However, the regular way they did it was just by throwing the children onto the pile.

“They used to put a sheet of wood, then the whole thing was sprinkled with gasoline, then wood again, and gasoline and wood, and gasoline—and then people were placed on them. Thereafter, the whole pile was lit.” Greenberg, *For the Sake of Heaven and Earth*, 21

“Scholars will continue to debate the extent to which the Shoah depended upon the accumulated animus of Christian anti-Judaism. Yet there is no way around the fact that the massive failure of the churches calls into question the moral and spiritual credibility of Christianity. The gravity of this challenge has pressed many Christians to reckon with the underbelly of their history and to identify those facets of its tradition that can be used to sanction hate or indifference.” Sandmel, 27

“...we encourage the continuation of recent efforts in Christian theology to repudiate unequivocally contempt of Judaism and the Jewish people. We applaud those Christians who reject this teaching of contempt, and we do not blame them for the sins committed by their ancestors.” *Dabru Emet. A Jewish Statement on Christians and Christianity*, in Sandmel, 13

Discussion Question 3: The Meaning of Israel

“Differences over Israel’s identity and purpose in history often divide Jews and Christians, sometimes splintering them into irreconcilable camps. This polarization happens not only between these two faith communities but also within them. Leighton, Dawe and Weinstein in Sandmel, 91

“The term is loaded with meanings central to the identity of both Jews and Christians. Israel evokes ancient memories of land, people, covenant, and God that shape our understanding of belonging, of connection, and of home. These multiple associations are grounded in Scriptures sacred to both communities. The founding of the State of Israel in 1948 further challenges Jews and Christians to reconcile the biblical conceptions of Israel with the realities of a modern state. Christians and Jews have yet to resolve the theological significance of Israel as land, people, and covenant in light of the rebirth of the Jewish nation.” Ibid.

“Following the destruction of the First Temple in 584 BCE, the Jewish people were exiled in Babylon. In 536 BCE they returned to the land to rebuild their temple and their national life. In 70CE, Rome destroyed Jerusalem and the Second Temple, which ended Jewish political

sovereignty. The multiple meanings of Israel that grew out of this history are embedded in the Tanach.

Israel is the biblical name of the Jewish people. The Tanach seldom uses the word Jew. The people are called Israel, the Children of Israel, or Israelites

Israel refers to the people with whom God has formed a covenant and to whom God has given the Torah. They are the chosen people through whom God's revelation is given to the world. This covenant was initially made with Abraham and continues through the particular line of Jacob's offspring.

Israel is the land given by God to this people. It is not just any piece of land but a particular geographical location to which the people are called by God.

"You shall no longer be called Jacob, but Israel, for you have striven with God and with humans and have prevailed." (Genesis 32:24-28) The Hebrew word for Jacob, Yaakov, means 'the one who followed.' The Hebrew word for Israel, Yisrael, means "he who wrestled with God." The name change is followed by a promise that has two parts. First, progeny. Second, Jacob is declared worthy of the land already promised to Abraham and Isaac." Sandmel, 92-93

"A group commissioned by the Presbyterian Church (U.S.A.) to promote "a just peace in Israel/Palestine" publishes a study guide that includes depictions of Zionism as a heresy at the root of the Middle East crisis." Peter Smith, Pittsburgh Post-Gazette, February 22, 2014

"Meanwhile, a major governing body recommends that the church pull its investments in three corporations linked to Israel's occupation of Palestinian lands. Ibid.

"The two actions, while taking place separately in recent weeks, drew praise from advocates for Palestinians but have combined to roil already-tense relations between Presbyterians and Jews, both locally and nationally. The study guide, "Zionism Unsettled," while not an official church declaration, represents the work of a group created by the denomination 10 years ago. The illustrated 72-page guide, produced by the Israel/Palestine Mission Network of the Presbyterian Church (U.S.A.), decries what it calls years of fruitless talk over a two-state solution, saying Israel has effectively been creating a single state with apartheid-style oppression of Palestinians. It decried Israel for "ethnic cleansing" of Palestinians from hundreds of communities in 1948 and said the state resulted from a "toxic relationship between theology and politics." Ibid.

"This publication is not an attack on particular Jewish policies but on the very idea of a Jewish return to Zion," said Rabbi Abraham Cooper of the Simon Wiesenthal Center. The Church, he added, "has deployed the nuclear option against the vast majority of Jews, calling us inherently racist and abusive. We call on our Christian associates—including those critical of some of Israel's policies—to denounce this disgusting attack aimed at delegitimizing and demonizing the world's largest Jewish community and all lovers of Zion." —Lauren Markoe, "Jewish Critics: Presbyterian Study Guide Equates Zionism with Racism." Religion News Service, February 13, 2014

Key Terms

Asymmetrical relationship: It seems to me that the relationship is asymmetrical in this sense: Christians, in order to make sense of Christianity, must affirm the truth of Judaism, without whose teachings Christianity is not wholly intelligible. Meanwhile, Jews can be fully faithful Jews without accepting the truth of Christianity at all. —Michael Novak in Greenberg, 254

Avodah Zarah: ‘Strange worship. The tractate *Avodah Zarah* in the Mishnah and Talmud is devoted to the subject of idolatry. The overwhelming bias of Jewish jurisprudence in the past supports the judgment that Christian practices are at least potentially idolatrous. Jews today do not necessarily agree with the rabbis and medieval commentators who viewed Christianity as potentially idolatrous. Rather, many Jews, who rely less on theology than on history to shape their views of other religions, feel caught in a tension. —Boys and Lee, 5, 6

There is a strong strand of Jewish theology that asserts that Christians do not worship “our” God. If that is true, then we must conclude that Christians worship a false god (since “our” God is the One God, the Infinite Creator of the universe). To be sure, Greenberg has some support in the tradition for the rejection of this anti-Christian Jewish charge although it has been deeply debated. —David Novak in Greenberg, 252

Augustine 1: (354-430 C.E.) One of the foremost philosophers and theologians of early Christianity. He had a profound influence on the subsequent development of Western thought and culture and first gave shape to the themes and problems that have characterized the Western tradition of Christian theology. —Frymer-Kensky, 403

Augustine 2: Augustine develops a typological or symbolically representational reading of Genesis 4. He equates Abel with Christ and identifies Cain with the Jews. Just as Cain murdered Abel, so the Jews killed Christ. Cain is banished from the land and doomed to wander, and, Augustine argues, a corresponding punishment should determine the destiny of the Jew. The ‘negative witness’ of the Jews serves a divine purpose, and like Cain they are to be protected from attacks that imperil their existence. This typological interpretation exemplifies a disturbing dynamic: the church generated a reading of the Scriptures that provided a theological platform used to sanction the humiliation of the Jewish people. —Leighton and Lehmann in Sandmel, 24

Baptism: In earliest Christianity, the rite of ritual immersion in water that initiated a person (usually an “adult”) into the Christian church. Later, pouring or sprinkling with water, as well as the practice of baptizing infants, came into use in some churches. —Frymer-Kensky, 403

Berachah: a rabbinic formula for blessing which reflects the heart of Jewish theology and states: “Praised are you YHWH, our God, Ruler of the Universe, who has sanctified us with commandments and commanded us to... (Baruch ata YHWH Eloheynu Melech ha-Olam asher kidshanu b’mitsvotav v’tsivanu...)—Sandmel, 45

Chosen: The concept of “the chosen people” comes out of the Hebrew Scriptures. The scriptures witness to the fact that of all peoples on earth, God chose Israel for the covenant: they would be God’s people, and God would be their God. The people Israel were not chosen for their strength, size, or any other characteristic they possessed inherently; rather, they were chosen on the basis of God’s will alone. (Deut. 7:7-8) The dominant contemporary interpretation of chosenness is that it points to a responsibility for the sake of the whole world. That is, Israel is not chosen

for itself, but to be a “light to the nations: (Isa. 42:6, 49:6) and a sign of God’s universal redeeming will. (Johnson - Largen, 193-194)

God expects Jews to live intensely, creatively, decently, in the moral vanguard of mankind. Chosenness is the ever-present, and inescapable, discomfort caused by conscience.—Arthur Hertzberg, quoted by Phillip Wogaman, 23

Christian: First appears in Acts 11:26 as a reference to the believers in Messiah Jesus and followers of his ‘way.’ Christians was first coined as an alternative to ‘the sect of the Nazarenes’, one of the ‘ways’ practiced within Second Temple Judaism. It is only with Graeco-Roman writers early in the second century that the name ‘Christian’ begins to appear.—Dunn, xv, xvi

Christian triumphalism -- The conviction that the Church is the locus of God’s full and complete revelation.—Greenberg, 248

Christophobia: Greenberg’s approach to Christianity, which can only be carried on through and with living Christians, has had to overcome traditional Jewish “Christophobia,” that thinks Christianity can do nothing but denigrate Judaism and proselytize Jews, and assumes that this usual manifestation of pre-Holocaust European Christianity is still wholly with us. It has had to overcome the widespread Jewish view (recently exacerbated by the controversy over Mel Gibson’s film *The Passion of the Christ* that anti-Judaism is so essential to Christianity that Christians cannot live their Christianity without it—David Novak in Greenberg, 251.

Confessions: The Presbyterian Church (U.S.A.) states its faith and bears witness to God’s grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. The creeds, confessions, and catechisms of *The Book of Confessions* are both historical and contemporary. They guide the church in its study and interpretation; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. --PC(USA)

Conversion: Refers to the adoption of a new religious identity, or a change from one religious identity to another. Unlike Judaism where there has been a reluctance to seek converts, conversion is central to Christianity and has been and remains a controversial subject in Jewish-Christian relations. – Kessler, 227

Covenant: It has been said that Israelites are not ‘the hero’ in the Tanakh, rather it is the ongoing story of a relationship between God and a people God has cultivated. In most religious systems, gods appear as more powerful than humans, while in Judaism the relationship takes on the form of a covenant, or *berit*. God and Israel agree to commit to each other, even though it is not an agreement between equals.—Johnson-Largen 169. Christians must believe in the continuing validity of the covenant with the Jews if they are to believe in the validity of their own covenant with God—Michael Novak in Greenberg, 255.

Crucifixion: Refers to the nailing of an individual to a wooden cross and normally refers to the crucifixion of Jesus. Crucifixion was common in the ancient world and two issues are important in Jewish-Christian relations: the identity of those responsible and the paradox of a crucified Messiah. –Kessler, 227

Dabru Emet: ‘Speak Truth’, a Jewish statement on Christians and Christianity issued in 2000. It is the first cross-denominational Jewish statement in modern times about Christianity and reflects on the place of Christianity in contemporary Jewish thought. —Kessler, 227

Diaspora: Greek for ‘dispersion’, describes religious communities living outside their ancestral homeland. —Kessler, 228

Eucharist: Greek, eucharastia, ‘thanksgiving’, originally applied by Jews to grace before and after meals. The Eucharist, also called the Lord’s Supper and ‘communion’ was applied to a religious shared meal and later became a self-standing bread-and-wine rite.—Kessler, 228.

Galut: ‘Exile’ demonstrating a tension between the views of Jews outside of Israel live in a Diaspora (a voluntary situation desirable to the individual) or in *galut* (an undesirable situation)—Kessler 228

Good Friday Prayer for the Perfidious Jews: A prayer for the conversion of Jews, the *perfideles* (‘unfaithful’ or ‘half-believers’). Pope John XXIII ordered the term *perfidis* be dropped in 1959 and the 1970 revision of the Roman Missal completely changed the prayer, asking God to strengthen the Jewish People in their faith. The approval of a newly revised Latin Tridentine Rite in 2008 calling for Jewish conversion caused great controversy.—Kessler, 229

Halacha/halakhah: Hebrew, ‘to walk’, refers to Jewish law developed over two millennia.—Kessler, 230

Incarnation: A term in Christianity applied to the “becoming flesh” (human birth) of Jesus Christ—Frymer-Kensky, 405

Jew: The term ‘Jew’ (*Ioudaios*) began as a way of identifying someone from Judaea (*Ioudaia*). So initially, *Ioudaios* is better translated ‘Judean.’ And just when the referent Judean broadened to the referent ‘Jew’ is a matter of some dispute. The ambiguity ran through late Second Temple Judaism, and which was critical in the attempts of the first Christians to identify themselves: whether Israel’s heritage ethnically or religiously determined.—Dunn, xv

Jewish Renewal: Jewish renewal is a worldwide, transdenominational movement grounded in Judaism’s prophetic and mystical traditions. Jewish renewal is non-denominational (sometimes referred to as trans- or post-denominational) Judaism. It honors the important and unique role of each denomination, but does not seek to become a denomination itself. Because of its emphasis on direct spiritual experience and mystical or Kabbalistic teachings, Jewish renewal is sometimes referred to as Neo-Hassidic or Four Worlds Judaism (a reference to the “four worlds” of Jewish mysticism). While we seek to restore the spiritual vitality characteristic of the Hassidic movement of pre-war Europe, we believe, along with the Reconstruction movement, that Judaism is an evolving religious civilization. —Aleph Alliance for Jewish Renewal

Judaism: the term ‘Judaism’ (*Ioudaismos*) first appears in literature in 2 Maccabees (2.21; 8.1; 14.38). For the author of 2 Maccabees, ‘Judaism’ was the summary term for that national and religious identity which was marked from the first by its unyielding insistence on maintaining distinctive and defining Torah practices like circumcision and food laws. This indicates that ‘Judaism’ was initially a narrower term than in its normal use today—as expressing a strongly

nationalistic self-understanding (Judaean) and a religious identity defined precisely as a sharply defined and resolutely defended distinctiveness from other religions. –Dunn, Xvi

Messiah: Hebrew, *maschiach*, ‘anointed’, translated into Septuagint (LXX) by Greek *Christos*, which in the New Testament is the title of Jesus, rendered into English by ‘Christ’. The difference in messianic beliefs is the main distinction between Judaism and Christianity, yet the Roman Catholic Church stated in 2001 that ‘the Jewish messianic expectation is not in vain’, a huge shift in traditional Christian thinking about the Jewish messianic hope. —Kessler, 231. One of Rabbi Greenberg’s most distinctive proposals is that Jesus might properly be considered a “failed” messiah, or, as more recently articulated, an “unfinished” messiah—Greenberg, 248. We Christians believe that the Messiah has come in Jesus Christ, but a less emphasized tenet of the faith holds that God’s kingdom is not full and complete until the Messiah comes again—Greenberg, 248

Mishnah: An authorized compilation of rabbinic law, promulgated c. 210 CE by Rabbi Judah Ha-Nasi. It is the common core of the Babylonian and Palestinian Talmuds of the fifth and fourth centuries CE, respectively. Frymer-Kensky, 405, 406

Nicene Creed: A basic statement of Christian doctrine, and particularly about monotheism and the Trinity that is widely accepted by Christian denominations. It was finalized 381 but began being deliberated at the Council of Nicaea that was convened in 325 CE by the Emperor Constantine, who had won control of the Roman Empire in 312 and had attributed his victory to Jesus Christ. It says, in part: “We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, of Being with the Father; through him all things were made.”--PC(USA)

Nostra Aetate: The single most important document to advance a dramatic reversal in the teaching of contempt was a short declaration issued at Vatican II in October 1965 and known as *Nostra Aetate*. The document teaches that Jews and Christians share a common spiritual ancestry, and it insists that the death of Jesus “cannot be charged against all Jews, without distinction, then alive, nor against the Jews today.” Yet the most fundamental reorientation is reflected in the assertion that “Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures.” Sandmel, 27-28

Omega principle: The messianism of all traditions--Buddhist, pure land, Judeo-Christian millennial--contains a theological urge to wholeness. The mysticisms of all traditions share in their empirical overlays, methods, psycho spiritual technologies, and are rooted in teleological “becoming”, they are a response to the summons and attraction of the *omega principle* --That the universe is moving toward the Omega Point when all matter is raised to consciousness-- Reb Zalman Schachter-Shalomi, 274

Oral Torah: 20. The Oral Torah, subsequently redacted into the Mishnah and the Talmud, enables the Jewish community to adapt and respond dynamically to the issues of the day...the tradition of reinterpreting the Hebrew Scriptures led to new ways of embodying the Torah and most certainly became a disciplined dimension of Jewish life well before the time of Jesus. -- Sandmel, *Irreconcilable Differences*, 20

Presbyterian Church, USA: The Presbyterian Church (U.S.A.) is a mainline Protestant Christian denomination in the United States. Part of the Reformed tradition, it is the largest Presbyterian

denomination in the U.S. The PC(USA) was established by the 1983 merger of the Presbyterian Church in the United States, whose churches were located in the Southern and border states, with the United Presbyterian Church in the United States of America, whose congregations could be found in every state.

Ruach hakodesk: What we have in the past called ruach hakodesk the spirit of the Holy that we considered the gift of special individuals, that HOLY SPIRIT is now active and can be experienced in our midst. It is part of our social process as we study Torah and meditate in ways that seek to emulate group telepathy-- Reb Zalman Schachter-Shalomi, in Singer, 280.

Sacrament: Especially in classical Christianity, a formal religious rite (e.g. baptism, Eucharist) regarded as sacred for its ability to convey divine blessing; in some traditions, especially Protestant, it is regarded as not effective in itself but as a sign or symbol of spiritual reality or truth. -- Frymer-Kensky, 406

Shema: Title of the fundamental, monotheistic statement of Judaism, found in Deuteronomy 6:4 ("Hear O Israel, the Lord is God, the Lord alone" {shema Yisrael adonai elohenu adona echad}). The Shema is inscribed on the mezuzah and the tefillin (phylacteries). In public services, it is recited in unison. --Frymer-Kensky, 406

Supersessionism: Name given to a Christian theology which holds that with the coming of Jesus Christ the Church has displaced the Jewish people as God's elect community, and implying the abrogation of God's covenant with Jews. --Kessler, 233

Septuagint (LXX): Applied to the whole of the Old Testament in Greek, including the Apocryphal books, it holds a special place in the Church as the version of the Bible quoted in the New Testament and used by many church fathers.

Tanakh/Tanach: A relatively modern acronym for the Jewish Bible, made up of the names of its three parts: Torah (the Pentateuch or Law), Nevi'im (Prophets), and Ketuvim (Writings)—thus TNK. -- Frymer-Kensky, 407

The Lord's Prayer: Also called the Paternoster and found in Matthew 6:9-13 and Luke 11:2-4. The prayer provides insight into the origins of Christianity within Judaism and its formulation has antecedents in Hebrew Scriptures and in synagogue liturgy. --Kessler, 231

Tikkum Olam: A phrase meaning "repairing/healing/perfecting the world" that has a long history in Jewish tradition, first appears in the Mishnah, and is present in the liturgical Alenu prayer: "Therefore it is our hope O Lord our God that we may soon see the glory of Your power, to remove abominations from the earth so that idols are utterly cut off, to perfect the world under the sovereignty of the Almighty. Then all of humanity will call on Your name..."--Jonathan Sacks, 75-76.

Trinity: The uniquely Christian doctrine about the nature of God's revelation and self-disclosure as God the Father, God the Son (Jesus Christ) and God the Holy Spirit. It was articulated most fully in the Nicene Creed, finalized in 381 CE.

Vatican II: The slow uneven confrontation with the facts of the Holocaust, and what led to it all in the heart of Christian Europe, has been the foundation of the post -World War II renewal of Christian theology and practice. In Roman Catholic tradition, the renewal has at its core the second Vatican Council (1962-1965) and the church's subsequent efforts to rid itself of all forms of contempt for Jews and Judaism.—Greenberg, 248

Zion, Zionism: Biblical in origin, modern political Zionism began in the nineteenth century, seeking to return Jews to Zion (Jerusalem) and establish a national home in Palestine. After the Holocaust, Zionism became a preeminent part of Jewish identity, even though Jews argue over its place in history and its future course. Christians are also divided, some deeply critical, others supporting Israel, sometimes known as 'Christian Zionists.'

Bibliography

- Boys, Mary C., and Sara S. Lee. *Christians and Jews in Dialogue: Learning in the Presence of the Other*. Woodstock, VT: Skylight Paths, 2008.
- Boyarin, Daniel. *Border Lines: the Partition of Judaeo-Christianity. Divinations: Rereading Late Ancient Religion*. Philadelphia: University of Pennsylvania Press, 2006.
- Carter, Warren, and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Nashville, TN: Abingdon Press, 2013.
- Cosgrove, Elliot J. *Jewish Theology in Our Time: A New Generation Explores the Foundations and Future of Jewish Belief*. Woodstock, VT: Jewish Lights Publishing, 2012.
- Dunn, James D. G. *The Parting of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM Press, 2006.
- Frymer-Kensky, Tikva. *Christianity in Jewish Terms*. Boulder, CO: Westview, 2002.
- Greenberg, Irving. *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*. Philadelphia: Jewish Publication Society, 2004.
- Kessler, Edward. *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.
- Korn, Eugene B., and John T. Pawlikowski, eds. *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*. Lanham, MD: Sheed & Ward, 2005.
- Landau, Yehezkel. "Contemplative Methods that Help Healing: Incorporating Spiritual and Contemplative Practices in Jewish-Christian-Muslim Encounters." In *A Guidebook for Interfaith Organizations Seeking Jewish, Christian, and Muslim Community*. www.abrahamicfamilyreunion.org/interfaith-guidebook
- Largen, Kristin Johnston. *Finding God Among Our Neighbors: An Interfaith Systematic Theology*. Minneapolis: Fortress Press, 2013.
- Levine, Amy-Jill, and Marc Z. Brettler, eds. *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation*. New York: Oxford University Press, 2011.
- Merkle, John C., ed. *Faith Transformed: Christian Encounters with Jews and Judaism*. Collegeville, MN: Liturgical Press, 2003.

Presbyterian Church (U.S.A.). "A Theological Understanding of the Relationship Between Christians and Jews," A Paper Commended to the Church for Study and Reflection, by the 199th General Assembly. Louisville, KY: Presbyterian Church, 1987.

Sacks, Jonathan *To Heal a Fractured World: The Ethics of Responsibility*. Reprint. New York: Schocken, 2007.

Sandmel, Samuel, Rosann M. Catalano, and Christopher M. Leighton, eds. *Irreconcilable Differences: A Learning Resource for Jews and Christians*. Boulder, CO: Westview Press, 2001.

Schachter-Shalomi, Zalman. *My Life in Jewish Renewal: A Memoir*. Lanham, MD: Rowman & Littlefield Publishers, 2012.

Schachter-Shalomi, Rabbi Zalman M., and Donald Gropman. *First Steps to a New Jewish Spirit: Reb Zalman's Guide to Recapturing the Intimacy and Ecstasy in Your Relationship with God*. Woodstock, VT: Jewish Lights, 2003.

Wilson, Stephen. *Related Strangers: Jews and Christians*. Annotated ed. Minneapolis: Augsburg Fortress Publishers, 2004.

Wogaman, J. Philip. *What Christians Can Learn from Other Religions*. Louisville: Westminster John Knox Press, 2014.

Appendix D
Christian-Jewish Relations at West End Presbyterian Church
The Reform Presbyterian Tradition and Judaism²³²

July 16, 2014

Opening Scripture

Psalm 103

1 Bless the Lord, O my soul,
and all that is within me,
bless his holy name.
2 Bless the Lord, O my soul,
and do not forget all his benefits—
3 who forgives all your iniquity,
who heals all your diseases,
4 who redeems your life from the Pit,
who crowns you with steadfast love and mercy,
5 who satisfies you with good as long as you live
so that your youth is renewed like the eagle's.

6 The Lord works vindication
and justice for all who are oppressed.
7 He made known his ways to Moses,
his acts to the people of Israel.
8 The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.
9 He will not always accuse,
nor will he keep his anger forever.
10 He does not deal with us according to our sins,
nor repay us according to our iniquities.
11 For as the heavens are high above the earth,
so great is his steadfast love toward those who fear him;
12 as far as the east is from the west,

²³² Prepared by David J. Vidal, elder, West End Presbyterian Church. Draft not for publication.

so far he removes our transgressions from us.
 13 As a father has compassion for his children,
 so the Lord has compassion for those who fear him.
 14 For he knows how we were made;
 he remembers that we are dust.
 15 As for mortals, their days are like grass;
 they flourish like a flower of the field;
 16 for the wind passes over it, and it is gone,
 and its place knows it no more.
 17 But the steadfast love of the Lord is from everlasting to everlasting
 on those who fear him,
 and his righteousness to children's children,
 18 to those who keep his covenant
 and remember to do his commandments.
 19 The Lord has established his throne in the heavens,
 and his kingdom rules over all.
 20 Bless the Lord, O you his angels,
 you mighty ones who do his bidding,
 obedient to his spoken word.
 21 Bless the Lord, all his hosts,
 his ministers that do his will.
 22 Bless the Lord, all his works,
 in all places of his dominion.
 Bless the Lord, O my soul.

Overview

The Reform Protestant Christian tradition—and the Presbyterian, Church of Scotland, Lutheran, and Dutch Reformed denominations that are among its expressions --is a direct outcome of the sixteenth century Protestant Reformation in Europe. The Reformation was a renewal movement within Catholicism that contested key theological, liturgical, and governance assumptions of the Roman Church. Reformers abolished traditions concerning allegiance to a Papal-led hierarchy, the conduct of a sacrificial Mass, the special status of priests, the understanding of salvation, the worship of Mary and the saints, and the authority of tradition. In replacement, they instituted a presbyterial-synodical system of church governance, eliminated a Papacy, replaced Mass with the Lord's Supper, declared the priesthood to all believers, and proclaimed *solo gratia* –grace alone—as the basis of salvation and Scripture alone as the basis of authority. Since its self-understanding was over and against Roman Catholicism, the Reformed tradition's 'confessions'—historical statements of doctrinal positions that came to characterize its approach—are largely silent on relations with other faiths such as Judaism. More recently, Presbyterians have issued numerous statements and papers that challenge the 'teaching of

contempt' of Jews and Judaism, uphold the continuing validity of God's covenant with Israel and decry supersessionism. But these measures have not undone tension and distrust between Presbyterians and Jews involving other statements, particularly concerning Palestinians and the State of Israel.

Key Dates²³³

BCE

200 LXX Translation of Hebrew Bible into Greek

63 Judea becomes Roman province

c. 6-4 Jesus born

CE

19 Jews expelled from Rome

30-3 Ministry of Jesus

48 First Jerusalem Council

58 Paul writes final letter to the Romans

66-70 Jewish revolt against Rome

70 Destruction of the Temple by Titus; Gospel of Mark composed

The pivotal moment for both the followers of Jesus and the progenitors of rabbinic Judaism came with the destruction of the Second Temple by the Romans in 70 CE. This catastrophe left Jews bereft of the national center of their religious life, and adaptation to this loss demanded a radical realignment in religious sensibilities among the followers of Jesus no less than the sages of rabbinic Judaism. -- Sandmel, 19

90 Council of Jamnia ((Yavneh) meets; the Jewish canon is determined

90 – 100 Gospel of John and Epistle to the Hebrews composed

367 It was not until the Easter letter of 367 written by Athanasius Bishop of Alexandria, that we actually have a list of the same books as the New Testament canon of today—Carter and Levine, 12.

380 Christianity becomes official religion of Roman Empire

c. 381 Nicene Creed agreed

c. 930 Masoretic text of the Hebrew Bible established

²³³ Adapted from Edward Kessler, *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.

- 1095 First Crusade
- 1215 Fourth Lateran Council. Jews required to wear identifying symbols. During the Holocaust/Shoah the Nazis enforced the wearing of a yellow Star of David
- 1222 Council of Oxford. Jews forbidden to build synagogues and mix with Christians
- 1478 Pope Sixtus IV establishes the Inquisition
- 1543 Martin Luther writes *On the Jews and Their Lies*
- 1780s Anti-Jewish laws begin to be repealed after French Revolution, granting Jews citizenship as individuals while depriving rights as a community
- 1879 Wilhelm Marr (1819-1904) coins the term *anti-Semitism*
- 1933 Concordat between Vatican and Third Reich
- 1939 Germany invades Poland; outbreak of World War II
- 1942 First gassings at Auschwitz; Allies receive details about "Final Solution."
- 1945 Auschwitz and other concentration camps liberated; Germany surrenders
- 1948 State of Israel proclaimed by David Ben-Gurion, first Prime Minister
- 1962 Vatican II Council meets and eventually issues statements in 1965 that open a new era in interfaith, and especially, Christian- Jewish relations
- 1987 Presbyterian Church (U.S.A.) 199th General Assembly paper on "A Theological Understanding of the Relationship Between Christians and Jews"
- 1993 Vatican-Israel accords
- 2000 Pope John Paul II visits Israel
- 2000 Dabru Emet: A Jewish Statement on Christians and Christianity released
- 2006 Joint Declaration by the Archbishop of Canterbury and the Chief Rabbis of Israel
- 2009 Pope Benedict t XVI visits Israel
- 2014 Pope Francis I visits Israel

Discussion Question 1: Reformed Presbyterianism

"The Reformed sector of the Protestant Reformation is one that holds to what can be called an 'open' rather than a 'closed' confessional tradition. A closed tradition holds a particular statement of beliefs to be adequate for all times and places. An open tradition anticipates that what has been confessed in a formally adopted confession takes its place in a confessional

lineup, preceded by statements from the past and expectant of more to come as times and circumstances change.” Rohls, xi

“Some of these theological themes are 1) an ecclesiology that affirms the unity of the Church; 2) the centrality of Jesus Christ, human and divine, with more focus on the human; 3) a high view of Scripture that incorporates the importance of critical tools for understanding the written Word; 4) social ethics; and 5) mission.” Ibid. xii

“The Presbyterian Church (U.S.A.) is the largest and most theologically progressive of the Christian denominations that adhere to a presbyterian form of church governance in North America. This movement grew out of the Protestant Reformation and took hold in parts of the Netherlands, Switzerland, France, and Scotland in the 16th century. Presbyterian immigrants to America, in particular those from the British Isles, brought with them a system of ecclesiastic organization that sought to steer a path between the authoritarian tendencies of an episcopacy (the rule of bishops with Roman Catholicism and Anglicanism) and the decentralized localism of Congregationalism.” Christopher M. Leighton, “The Presbyterian Jewish-Impasse,” in Frankel, 107

“Presbyterians with the United States are demographically in decline. With 2,314,000 members at the end of 2005 (down from 3,800,000 in 1990), the Presbyterian Church (U.S.A.) is struggling to develop a clear and compelling theological identity that will attract new congregants or at least stanch the current hemorrhage.” Ibid. 107

Discussion Question 2: Presbyterians on Judaism

“In the history of the Church one finds repeatedly and right from the beginning the theory of disinheritance or substitution. This theory, which carries the weight of dogma, implies that Israel has broken the Covenant and is cast out by God. The chosen heir of the Covenant and all promises is the Church. Calvin’s position in this matter is one of solitary and energetic dissent, for he maintains that God’s Covenant with Israel is eternal and enduring.” Hans-Joachim Kraus, “Israel in the Theology of Calvin,” 5

“Christians and Jews live side by side in our pluralistic American society. We engage one another not only in personal and social ways but also at deeper levels where ultimate values are expressed and where a theological understanding of our relationship is required. The confessional documents of the Reformed tradition are largely silent on this matter. Hence this paper has been prepared by the church as a pastoral and teaching document to provide a basis for continuing discussion within the Presbyterian community in the United States and to offer guidance for the occasions in which Presbyterians and Jews converse, cooperate, and enter into dialogue.” PC(USA), “A Theological Understanding.”

<https://www.pcusa.org/resource/theological-understanding-relationship-between-chr/>

“These seven theological affirmations with their explications are offered to the church not to end debate but to inform it...

1. A reaffirmation that the God who addresses Christians and Jews is the same—the living and true God;
2. A new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people;

3. A willingness to ponder with Jews the mystery of God's election of both Christians and Jews to be a light to the nations;
4. An acknowledgment by Christians that Jews are in covenant relationship with God and the consideration of the implications of this reality for evangelism and witness;
5. A determination by Christians to put an end to "the teaching of contempt" for the Jews;
6. A willingness to investigate the continuing significance of the promise of "land," and its associated obligations and to explore implications for Christian theology;
7. A readiness to act on the hope which we share with the Jews in God's promise of the peaceable kingdom." Ibid. 4

Discussion Question 3: Divisive Issues

Luther: "During the early stages of his career as a reformer, Luther took an interest in the Jews and in the prospect of their conversion to Christianity; later on, he expressed virulently defamatory opinions with regard to them. In the latter part of his life, Luther recommended that if the Jews persisted in keeping their faith, Christian rulers should take harsh measures against them, including their banishment from Christian lands." Yaakov Ariel in Frankel, 17

Evangelism: "Issues regarding the legitimacy of the Christian mission to the Jews will remain a source of heated debate for years to come, not only among Presbyterians, but also among other Protestants and Roman Catholics." Leighton, in Frankel, 112

Palestinians: "During the past decade, the professional leadership of the Presbyterian Church has become more outspoken in its condemnation of Israel. This criticism hardened in the wake of the 214th General Assembly in June of 2002. The asymmetry in Israel's power as presented as the basis of greater accountability and the emergent positions of the Presbyterians signaled an abandonment of policies that were aimed at evenhandedness and neutrality.

"The pro-Palestinian tilt was boosted by the election of the Reverend Fahed Abu-Akel, the Mission Pastor of the First Presbyterian Church in Atlanta, Georgia, as the new Moderator. Abu-Akel was born in the Galilee region of Israel, and he carries the memories of fleeing from his home with his father and brothers in 1948. In his capacity as the official voice of the Presbyterian community, he repeatedly put the spotlight on the plight of the Palestinians and decried their oppression at the hands of the Israelis." Ibid. 115

Divestment overtures: "The discord within the Presbyterian family, and between Presbyterians and the Jewish community, signals an impasse that will be broken only when the denomination confronts its internal theological contradictions and develops more creative responses to the competing, often conflicting claims of diverse religious traditions." Ibid. 120

Key Terms

Asymmetrical relationship: It seems to me that the relationship is asymmetrical in this sense: Christians, in order to make sense of Christianity, must affirm the truth of Judaism, without whose teachings Christianity is not wholly intelligible. Meanwhile, Jews can be fully faithful Jews without accepting the truth of Christianity at all.—Michael Novak in Greenberg, 254

Avodah Zarah: ‘Strange worship. The tractate *Avodah Zarah* in the Mishnah and Talmud is devoted to the subject of idolatry. The overwhelming bias of Jewish jurisprudence in the past supports the judgment that Christian practices are at least potentially idolatrous. Jews today do not necessarily agree with the rabbis and medieval commentators who viewed Christianity as potentially idolatrous. Rather, many Jews, who rely less on theology than on history to shape their views of other religions, feel caught in a tension. —Boys and Lee, 5, 6

There is a strong strand of Jewish theology that asserts that Christians do not worship “our” God. If that is true, then we must conclude that Christians worship a false god (since “our” God is the One God, the Infinite Creator of the universe). To be sure, Greenberg has some support in the tradition for the rejection of this anti-Christian Jewish charge although it has been deeply debated.—David Novak in Greenberg, 252

Augustine 1: (354-430 C.E.) One of the foremost philosophers and theologians of early Christianity. He had a profound influence on the subsequent development of Western thought and culture and first gave shape to the themes and problems that have characterized the Western tradition of Christian theology. —Frymer-Kensky, 403

Augustine 2: Augustine develops a typological or symbolically representational reading of Genesis 4. He equates Abel with Christ and identifies Cain with the Jews. Just as Cain murdered Abel, so the Jews killed Christ. Cain is banished from the land and doomed to wander, and, Augustine argues, a corresponding punishment should determine the destiny of the Jew. The ‘negative witness’ of the Jews serves a divine purpose, and like Cain they are to be protected from attacks that imperil their existence. This typological interpretation exemplifies a disturbing dynamic: the church generated a reading of the Scriptures that provided a theological platform used to sanction the humiliation of the Jewish people.—Leighton and Lehmann in Sandmel, 24

Baptism: In earliest Christianity, the rite of ritual immersion in water that initiated a person (usually an “adult”) into the Christian church. Later, pouring or sprinkling with water, as well as the practice of baptizing infants, came into use in some churches. --Frymer-Kensky, 403

Berachah: a rabbinic formula for blessing which reflects the heart of Jewish theology and states: “Praised are you YHWH, our God, Ruler of the Universe, who has sanctified us with commandments and commanded us to...” (Baruch ata YHWH Eloheynu Melech ha-Olam asher kidshanu b’mitsvotav v’tsivanu...)—Sandmel, 45

Chosen: The concept of “the chosen people” comes out of the Hebrew Scriptures. The scriptures witness to the fact that of all peoples on earth, God chose Israel for the covenant: they would be God’s people, and God would be their God. The people Israel were not chosen for their strength, size, or any other characteristic they possessed inherently; rather, they were chosen on the basis of God’s will alone. (Deut. 7:7-8) The dominant contemporary interpretation of chosenness is that it points to a responsibility for the sake of the whole world. That is, Israel is not chosen for itself, but to be a “light to the nations: (Isa. 42:6, 49:6) and a sign of God’s universal redeeming will. (Johnson - Largen, 193-194)

God expects Jews to live intensely, creatively, decently, in the moral vanguard of mankind. Chosenness is the ever-present, and inescapable, discomfort caused by conscience.—Arthur Hertzberg, quoted by Phillip Wogaman, 23

Christian: First appears in Acts 11:26 as a reference to the believers in Messiah Jesus and followers of his 'way.' Christians was first coined as an alternative to 'the sect of the Nazarenes', one of the 'ways' practiced within Second Temple Judaism. It is only with Graeco-Roman writers early in the second century that the name 'Christian' begins to appear.—Dunn, xv, xvi

Christian triumphalism -- The conviction that the Church is the locus of God's full and complete revelation.—Greenberg, 248

Christophobia: Greenberg's approach to Christianity, which can only be carried on through and with living Christians, has had to overcome traditional Jewish "Christophobia," that thinks Christianity can do nothing but denigrate Judaism and proselytize Jews, and assumes that this usual manifestation of pre-Holocaust European Christianity is still wholly with us. It has had to overcome the widespread Jewish view (recently exacerbated by the controversy over Mel Gibson's film *The Passion of the Christ* that anti-Judaism is so essential to Christianity that Christians cannot live their Christianity without it—David Novak in Greenberg, 251.

Confessions: The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. The creeds, confessions, and catechisms of *The Book of Confessions* are both historical and contemporary. They guide the church in its study and interpretation; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. --PC(USA)

Conversion: Refers to the adoption of a new religious identity, or a change from one religious identity to another. Unlike Judaism where there has been a reluctance to seek converts, conversion is central to Christianity and has been and remains a controversial subject in Jewish-Christian relations. – Kessler, 227

Covenant: It has been said that Israelites are not 'the hero' in the Tanakh, rather it is the ongoing story of a relationship between God and a people God has cultivated. In most religious systems, gods appear as more powerful than humans, while in Judaism the relationship takes on the form of a covenant, or *berit*. God and Israel agree to commit to each other, even though it is not an agreement between equals.—Johnson-Largen 169. Christians must believe in the continuing validity of the covenant with the Jews if they are to believe in the validity of their own covenant with God—Michael Novak in Greenberg, 255.

Crucifixion: Refers to the nailing of an individual to a wooden cross and normally refers to the crucifixion of Jesus. Crucifixion was common in the ancient world and two issues are important in Jewish-Christian relations: the identity of those responsible and the paradox of a crucified Messiah. –Kessler, 227

Dabru Emet: 'Speak Truth', a Jewish statement on Christians and Christianity issued in 2000. It is the first cross-denominational Jewish statement in modern times about Christianity and reflects on the place of Christianity in contemporary Jewish thought. –Kessler, 227

Diaspora: Greek for 'dispersion', describes religious communities living outside their ancestral homeland. –Kessler, 228

Eucharist: Greek, *eucharastia*, ‘thanksgiving’, originally applied by Jews to grace before and after meals. The Eucharist, also called the Lord’s Supper and ‘communion’ was applied to a religious shared meal and later became a self-standing bread-and-wine rite.—Kessler, 228.

Galut: ‘Exile’ demonstrating a tension between the views of Jews outside of Israel live in a Diaspora (a voluntary situation desirable to the individual) or in *galut* (an undesirable situation)—Kessler 228

Good Friday Prayer for the Perfidious Jews: A prayer for the conversion of Jews, the *perfideles* (‘unfaithful’ or ‘half-believers’). Pope John XXIII ordered the term *perfidis* be dropped in 1959 and the 1970 revision of the Roman Missal completely changed the prayer, asking God to strengthen the Jewish People in their faith. The approval of a newly revised Latin Tridentine Rite in 2008 calling for Jewish conversion caused great controversy.—Kessler, 229

Halacha/halakhah: Hebrew, ‘to walk’, refers to Jewish law developed over two millennia.—Kessler, 230

Incarnation: A term in Christianity applied to the “becoming flesh” (human birth) of Jesus Christ—Frymer-Kensky, 405

Jew: The term ‘Jew’ (*Ioudaios*) began as a way of identifying someone from Judaea (*Ioudaia*). So initially, *Ioudaios* is better translated ‘Judean.’ And just when the referent Judean broadened to the referent ‘Jew’ is a matter of some dispute. The ambiguity ran through late Second Temple Judaism, and which was critical in the attempts of the first Christians to identify themselves: whether Israel’s heritage ethnically or religiously determined.—Dunn, xv

Jewish Renewal: Jewish renewal is a worldwide, transdenominational movement grounded in Judaism’s prophetic and mystical traditions. Jewish renewal is non-denominational (sometimes referred to as trans- or post-denominational) Judaism. It honors the important and unique role of each denomination, but does not seek to become a denomination itself. Because of its emphasis on direct spiritual experience and mystical or Kabbalistic teachings, Jewish renewal is sometimes referred to as Neo-Hassidic or Four Worlds Judaism (a reference to the “four worlds” of Jewish mysticism). While we seek to restore the spiritual vitality characteristic of the Hassidic movement of pre-war Europe, we believe, along with the Reconstruction movement, that Judaism is an evolving religious civilization.—Aleph Alliance for Jewish Renewal

Judaism: the term ‘Judaism’ (*Ioudaismos*) first appears in literature in 2 Maccabees (2.21; 8.1; 14.38). For the author of 2 Maccabees, ‘Judaism’ was the summary term for that national and religious identity which was marked from the first by its unyielding insistence on maintaining distinctive and defining Torah practices like circumcision and food laws. This indicates that ‘Judaism’ was initially a narrower term than in its normal use today—as expressing a strongly nationalistic self-understanding (Judean) and a religious identity defined precisely as a sharply defined and resolutely defended distinctiveness from other religions.—Dunn, Xvi

Messiah: Hebrew, *maschiach*, ‘anointed’, translated into Septuagint (LXX) by Greek *Christos*, which in the New Testament is the title of Jesus, rendered into English by ‘Christ’. The difference in messianic beliefs is the main distinction between Judaism and Christianity, yet the Roman Catholic Church stated in 2001 that ‘the Jewish messianic expectation is not in vain’, a huge shift in traditional Christian thinking about the Jewish messianic hope.—Kessler, 231. One of Rabbi

Greenberg's most distinctive proposals is that Jesus might properly be considered a "failed" messiah, or, as more recently articulated, an "unfinished" messiah—Greenberg, 248. We Christians believe that the Messiah has come in Jesus Christ, but a less emphasized tenet of the faith holds that God's kingdom is not full and complete until the Messiah comes again—Greenberg, 248

Mishnah: An authorized compilation of rabbinic law, promulgated c. 210 CE by Rabbi Judah Ha-Nasi. It is the common core of the Babylonian and Palestinian Talmuds of the fifth and fourth centuries CE, respectively. Frymer-Kensky, 405, 406

Nicene Creed: A basic statement of Christian doctrine, and particularly about monotheism and the Trinity that is widely accepted by Christian denominations. It was finalized 381 but began being deliberated at the Council of Nicaea that was convened in 325 CE by the Emperor Constantine, who had won control of the Roman Empire in 312 and had attributed his victory to Jesus Christ. It says, in part: "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, of Being with the Father; through him all things were made."--PC(USA)

Nostra Aetate: The single most important document to advance a dramatic reversal in the teaching of contempt was a short declaration issued at Vatican II in October 1965 and known as Nostra Aetate. The document teaches that Jews and Christians share a common spiritual ancestry, and it insists that the death of Jesus "cannot be charged against all Jews, without distinction, then alive, nor against the Jews today." Yet the most fundamental reorientation is reflected in the assertion that "Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures." Sandmel, 27-28

Omega principle: The messianism of all traditions--Buddhist, pure land, Judeo-Christian millennial--contains a theological urge to wholeness. The mysticisms of all traditions share in their empirical overlays, methods, psycho spiritual technologies, and are rooted in teleological "becoming", they are a response to the summons and attraction of the *omega principle* --That the universe is moving toward the Omega Point when all matter is raised to consciousness-- Reb Zalman Schachter-Shalomi, 274

Oral Torah: 20. The Oral Torah, subsequently redacted into the Mishnah and the Talmud, enables the Jewish community to adapt and respond dynamically to the issues of the day...the tradition of reinterpreting the Hebrew Scriptures led to new ways of embodying the Torah and most certainly became a disciplined dimension of Jewish life well before the time of Jesus. -- Sandmel, *Irreconcilable Differences*, 20

Presbyterian Church, USA: The Presbyterian Church (U.S.A.) is a mainline Protestant Christian denomination in the United States. Part of the Reformed tradition, it is the largest Presbyterian denomination in the U.S. The PC(USA) was established by the 1983 merger of the Presbyterian Church in the United States, whose churches were located in the Southern and border states, with the United Presbyterian Church in the United States of America, whose congregations could be found in every state.

Ruach hakodesk: What we have in the past called ruach hakodesk the spirit of the Holy that we considered the gift of special individuals, that HOLY SPIRIT is now active and can be experienced in our midst. It is part of our social process as we study Torah and meditate in ways that seek to emulate group telepathy-- Reb Zalman Schachter-Shalomi, in Singer, 280.

Sacrament: Especially in classical Christianity, a formal religious rite (e.g. baptism, Eucharist) regarded as sacred for its ability to convey divine blessing; in some traditions, especially Protestant, it is regarded as not effective in itself but as a sign or symbol of spiritual reality or truth. -- Frymer-Kensky, 406

Shema: Title of the fundamental, monotheistic statement of Judaism, found in Deuteronomy 6:4 ("Hear O Israel, the Lord is God, the Lord alone" {shema Yisrael adonai elohenu adona echad}). The Shema is inscribed on the mezuzah and the tefillin (phylacteries). In public services, it is recited in unison. --Frymer-Kensky, 406

Supersessionism: Name given to a Christian theology which holds that with the coming of Jesus Christ the Church has displaced the Jewish people as God's elect community, and implying the abrogation of God's covenant with Jews. --Kessler, 233

Septuagint (LXX): Applied to the whole of the Old Testament in Greek, including the Apocryphal books, it holds a special place in the Church as the version of the Bible quoted in the New Testament and used by many church fathers.

Tanakh/Tanach: A relatively modern acronym for the Jewish Bible, made up of the names of its three parts: Torah (the Pentateuch or Law), Nevi'im (Prophets), and Ketuvim (Writings)—thus TNK. -- Frymer-Kensky, 407

The Lord's Prayer: Also called the Paternoster and found in Matthew 6:9-13 and Luke 11:2-4. The prayer provides insight into the origins of Christianity within Judaism and its formulation has antecedents in Hebrew Scriptures and in synagogue liturgy. --Kessler, 231

Tikkum Olam: A phrase meaning "repairing/healing/perfecting the world" that has a long history in Jewish tradition, first appears in the Mishnah, and is present in the liturgical Alenu prayer: "Therefore it is our hope O Lord our God that we may soon see the glory of Your power, to remove abominations from the earth so that idols are utterly cut off, to perfect the world under the sovereignty of the Almighty. Then all of humanity will call on Your name..." --Jonathan Sacks, 75-76.

Trinity: The uniquely Christian doctrine about the nature of God's revelation and self-disclosure as God the Father, God the Son (Jesus Christ) and God the Holy Spirit. It was articulated most fully in the Nicene Creed, finalized in 381 CE.

Vatican II: The slow uneven confrontation with the facts of the Holocaust, and what led to it all in the heart of Christian Europe, has been the foundation of the post -World War II renewal of Christian theology and practice. In Roman Catholic tradition, the renewal has at its core the second Vatican Council (1962-1965) and the church's subsequent efforts to rid itself of all forms of contempt for Jews and Judaism.—Greenberg, 248

Zion, Zionism: Biblical in origin, modern political Zionism began in the nineteenth century, seeking to return Jews to Zion (Jerusalem) and establish a national home in Palestine. After the Holocaust, Zionism became a preeminent part of Jewish identity, even though Jews argue over its place in history and its future course. Christians are also divided, some deeply critical, others supporting Israel, sometimes known as 'Christian Zionists.'—Kessler, 235

Bibliography

- Allen, R. Michael. *Reformed Theology*. New York: Bloomsbury T&T Clark, 2010.
- Boys, Mary C., and Sara S. Lee. *Christians and Jews in Dialogue: Learning in the Presence of the Other*. Woodstock, VT: Skylight Paths, 2008.
- Boyarin, Daniel. *Border Lines: the Partition of Judaeo-Christianity*. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2006.
- Carter, Warren, and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Nashville, TN: Abingdon Press, 2013.
- Cosgrove, Elliot J. *Jewish Theology in Our Time: A New Generation Explores the Foundations and Future of Jewish Belief*. Woodstock, VT: Jewish Lights Publishing, 2012.
- Dunn, James D. G. *The Parting of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM Press, 2006.
- Frankel, Jonathan, and Ezra Mendelsohn, eds. *The Protestant-Jewish Conundrum*. New York: Oxford University Press, 2010.
- Frymer-Kensky, Tikva. *Christianity in Jewish Terms*. Boulder, CO: Westview, 2002.
- Greenberg, Irving. *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*. Philadelphia: Jewish Publication Society, 2004.
- Kessler, Edward. *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.
- Korn, Eugene B., and John T. Pawlikowski, eds. *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*. Lanham, MD: Sheed & Ward, 2005.
- Landau, Yehezkel . "Contemplative Methods that Help Healing: Incorporating Spiritual and Contemplative Practices in Jewish-Christian-Muslim Encounters." In *A Guidebook for Interfaith Organizations Seeking Jewish, Christian, and Muslim Community*. www.abrahamicfamilyreunion.org/interfaith-guidebook
- Largen, Kristin Johnston. *Finding God Among Our Neighbors: An Interfaith Systematic Theology*. Minneapolis: Fortress Press, 2013.
- Leith, John H. *An Introduction to the Reformed Tradition: a Way of Being the Christian Community*. Rev. ed. Atlanta, GA: Westminster John Knox Press, 1981.

- Levine, Amy-Jill, and Marc Z. Brettler, eds. *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation*. New York: Oxford University Press, 2011.
- Merkle, John C., ed. *Faith Transformed: Christian Encounters with Jews and Judaism*. Collegeville, MN: Liturgical Press, 2003.
- Presbyterian Church (U.S.A.). "A Theological Understanding of the Relationship Between Christians and Jews," A Paper Commended to the Church for Study and Reflection, by the 199th General Assembly. Louisville, KY: Presbyterian Church, 1987.
- _____. *Book of Confessions*. Louisville, KY: Presbyterian Church, 1999.
- _____. "Christians and Jews, People Of God: A Contribution of the Presbyterian Church (U.S.A.) to the Interfaith Conversation—From the General Assembly Mission Council." (Office of Theology and Worship). [https://www.pc-biz.org/PC-Biz.WebApp_deploy/\(S\(pi3k3p4psqjitgbs3dqctqk\)\)/Explorer.aspx?id=4343](https://www.pc-biz.org/PC-Biz.WebApp_deploy/(S(pi3k3p4psqjitgbs3dqctqk))/Explorer.aspx?id=4343). Accessed May 18, 2014.
- _____. "Israel in the Theology of Calvin. Towards a New Approach to the Old Testament and Judaism," Hans-Joachim Kraus, Occasional Paper #1, <https://www.pcusa.org/resource/israel-theology-calvin-towards-new-approach-old-te/>. Accessed July 12, 2014
- Rohls, Jan. *Reformed Confessions: Theology from Zurich to Barmen (Columbia Series in Reformed Theology)*. United States of America: Westminster John Knox Press, 1998.
- Sacks, Jonathan *To Heal a Fractured World: The Ethics of Responsibility*. Reprint. New York: Schocken, 2007.
- Sandmel, Samuel, Rosann M. Catalano, and Christopher M. Leighton, eds. *Irreconcilable Differences: A Learning Resource for Jews and Christians*. Boulder, CO: Westview Press, 2001.
- Schachter-Shalomi, Zalman. *My Life in Jewish Renewal: a Memoir*. Lanham, MD: Rowman & Littlefield Publishers, 2012.
- Schachter-Shalomi, Rabbi Zalman M., and Donald Gropman. *First Steps to a New Jewish Spirit: Reb Zalman's Guide to Recapturing the Intimacy and Ecstasy in Your Relationship with God*. Woodstock, VT: Jewish Lights, 2003.
- Willis, David, and Michael Welker, eds. *Toward the Future of Reformed Theology: Tasks, Topics, Traditions*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1999.

Wilson, Stephen. *Related Strangers: Jews and Christians*. Annotated ed. Minneapolis: Augsburg Fortress Publishers, 2004.

Wogaman, J. Philip. *What Christians Can Learn from Other Religions*. Louisville: Westminster John Knox Press, 2014.

Underscored items reflect additions to the bibliography that are specific to the July 16 discussion theme

Appendix E
Evaluation Form

Christian-Jewish Relations at West End Presbyterian Church

July 16, 2014

1. Did this series change the way you think about issues and trends in Christian-Jewish relations?

a. Yes _____

b. No _____

c. If yes, in what way?

d. Either way, how many events did you attend?

_____ all 3 _____ 2 _____ 1

2. Was there anything specific you heard or learned from the series that had a significant impact on you?

Yes _____ No _____

If yes, what was this specific thing? _____

3. Is it a good idea for WEPC to continue this work of study on Christian-Jewish relations?

Yes, _____

No, _____

If yes, why? _____

If no, why not? _____

4. Do you have an opinion about any of the written materials you saw or received during the series? Yes _____ No _____

If yes, what is your opinion? _____

5. Are you _____ Jewish _____ Christian _____ Other?

6. Other Comments _____

Thank you for participating in this evaluation!

Appendix F Summary Results

Summary results Will this make WEPC feel 'unwelcome'?	Majorities of 5 or more votes say "no" in questions 1,2,6,8,9,10,12,13,14,15,16, 18		Notes: Of 18 items, only 6 gave voters any pause on the question of making WEPC feel unwelcome: 3,4,5,7,11,17 . The other 12 items are candidates for in-principle approval.	Recommendation 1: A vote for an in principle approval of items 1,2,6,8,9,10,12,13,14,15,16, 18. So notify KR.
What's the cost and who pays?	Majorities of 5 or more votes say "Theirs" in questions 1,3,5,6,7,9,11,13,15,17		Notes: 11 of the 18 items are seen as costs to KR and none of the 18 items is seen as a sole WEPC cost.	Recommendation 2: Notify KR of the 11 cost items pertaining to them
How much time will WEPC need to decide this?	Majorities of 5 or more votes say "Today" in questions 1,2,3,5,6,7,9,11,15,16,18		Notes: Only 5 of the 18 items are seen as needing more than one meeting for a WEPC decision to be made on them. The 5 are: 4,11,12,13.	Recommendation 3: Prioritize the 5 items and begin their one by one discussion this evening.
What time does doing the job alone take?	Majorities of 5 or more votes say "Go" time in questions 1,2,6,8,9,13,15,16,17,18		Notes: Of the 8 items that failed to get a "go" or right-away vote, only 4 were thought of as requiring many months to complete: 7, 10,12,14,	Recommendation 4: Discuss and determine why items that are a "go" like 10, and 12, are not in the 'no problem' category; and why item 17 is in the no problem group but not a "go" item.

Appendix G

Sharing Public Space

A congregation's property is intended for use in fulfillment of the ends of the church — defined by Presbyterians as “the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world” (G-1.0200).

See 199th General Assembly (1987),
Presbyterian Church (U.S.A.), ¶ 21.244-6.

A few Christian congregations consider sharing their physical space and property with a group belonging to another religious tradition (for example, a Jewish congregation). This requires careful and prayerful examination of many questions, some related to our defined “ends of the church” and others prompted by practical concerns. A congregation will be helped by seeking answers early on to such questions, perhaps in consultation with one or more congregations which are already sharing accommodations.

1 *Participating in more than a financial, rental transaction.* How will sharing space extend the ministry or hospitality of the church? Can you be respectful toward those with whom you are considering sharing space? Will you understand your lives and words to be a witness among your neighbors, made humbly through the dialogue of speaking to others and listening to them? Will you be willing to listen to their religious, ethical, and social concerns?

2 *Understanding the building's identity in your town or city.* With what purpose(s) do you want your neighborhood, town or city to identify your church's building? Is sharing space consistent with this identity, or will doing so harmfully confuse identity? If you want to develop a new public sense about the building's purpose, how can you do this?

3 *Determining what sharing space might enable you to do with others on behalf of the common good of people in your neighborhood.* What vision does your congregation have about societal issues related to justice, peace, and the stewardship of God's creation? How does your congregation's work for the common good of society relate to its witness as a congregation and its members' witness as individuals? How will your witness in society be affected by sharing space with persons of another faith? How can these questions be explored with others?

4 *Facing emotionally-charged decisions about religious symbols.* What meaning do the symbols of the Christian faith have for your congregation? Are you willing for your symbols to be exchanged for those of another religion or to be concealed when a space is used by another faith group? Would you want to find common visual elements, appreciated by both groups, that could be placed somewhere in the building? How will

you discuss these matters with those planning to use the building so that there is mutual decision-making?

5 *Sharing occasional celebration, worship or educational activity with others.* Is your congregation open to possibilities for occasional shared celebrations, worship or educational experiences with those who share your building? What standards will you use initially as you participate in mutually planning joint activities with them? Have you looked at the resource, *Respectful Presence* (see below)?

6 *Negotiating distribution of financial responsibility, time schedules, standards of cleanliness and building upkeep.* Will the accountability for practical matters be appropriately shared by all building users? Have you developed a system for regularly consulting about practical matters in order to lessen potential tensions and promote mutual trust? Who will provide leadership in developing and maintaining communication?

7 *Making decisions in an appropriate way.* What other questions and issues arise as your church officers discuss sharing space with another group? How can the full membership of the church be brought into discussion at an appropriate time? Will it be helpful for the congregation (or some of its members) to have an educational experience to learn about the other religion before a decision to share space is finalized? If so, who will make the plans? What will be the educational objectives?

You may find these resources helpful:

Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective
(PDS#772-292-97-002)

Presbyterian Principles for Interfaith Dialogue (PDS#74-292-99-003)

This brochure has been prepared by the Office of Interfaith Relations to offer informal assistance to congregations.

Presbyterian Church (U.S.A.)
Book of Order 2015/2017

The Presbyterian Church (U.S.A.) is governed by councils composed of presbyters elected by the people. These councils are called the session, the presbytery, the synod, and the General Assembly. G-3.01.

The session shall have responsibility for governing the congregation and guiding its witness to the sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness. G-3.02.

In light of this charge, the session has responsibility and power to:

a. provide that the Word of God may be truly preached and heard... planning and leading regular efforts to reach into the community and the world with the message of salvation and the invitation to enter into committed discipleship; planning and leading ministries of social healing and reconciliation in the community in accordance with the prophetic witness of Jesus Christ; and initiating and responding to ecumenical efforts that bear witness to the love and grace of God. G-3.0201

c. nurture the covenant community of disciples of Christ... leading the congregation in... participating in the mission of the whole church; managing the physical property of the congregation for the furtherance of its mission; G-3.0201

The session shall prepare and adopt a budget and determine the distribution of the congregation's benevolences G-3.0205.

All property held by or for a congregation, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a congregation or of a higher council or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.). G-4.0203.

A congregation shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the congregation. G-4.0206.

Appendix H
To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians

To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians

After nearly two millennia of mutual hostility and alienation, we Orthodox Rabbis who lead communities, institutions and seminaries in Israel, the United States and Europe recognize the historic opportunity now before us. We seek to do the will of our Father in Heaven by accepting the hand offered to us by our Christian brothers and sisters. Jews and Christians must work together as partners to address the moral challenges of our era.

1. The Shoah ended 70 years ago. It was the warped climax to centuries of disrespect, oppression and rejection of Jews and the consequent enmity that developed between Jews and Christians. In retrospect it is clear that the failure to break through this contempt and engage in constructive dialogue for the good of humankind weakened resistance to evil forces of anti-Semitism that engulfed the world in murder and genocide.
2. We recognize that since the Second Vatican Council the official teachings of the Catholic Church about Judaism have changed fundamentally and irrevocably. The promulgation of *Nostra Aetate* fifty years ago started the process of reconciliation between our two communities. *Nostra Aetate* and the later official Church documents it inspired unequivocally reject any form of anti-Semitism, affirm the eternal Covenant between G-d and the Jewish people, reject deicide and stress the unique relationship between Christians and Jews, who were called “our elder brothers” by Pope John Paul II and “our fathers in faith” by Pope Benedict XVI. On this basis, Catholics and other Christian officials started an honest dialogue with Jews that has grown during the last five decades. We appreciate the Church’s affirmation of Israel’s unique place in sacred history and the ultimate world redemption. Today Jews have experienced sincere love and respect from many Christians that have been expressed in many dialogue initiatives, meetings and conferences around the world.
3. As did Maimonides and Yehudah Halevi,¹ we acknowledge that Christianity is neither an accident nor an error, but the willed divine outcome and gift to the nations. In separating Judaism and Christianity, G-d willed a separation between partners with significant theological differences, not a separation between enemies. Rabbi Jacob Emden wrote that “Jesus brought a double goodness to the world. On the one hand he strengthened the Torah of Moses majestically... and not one of our Sages spoke out more emphatically concerning the immutability of the Torah. On the other hand he removed idols from the nations and obligated them in the seven commandments of Noah so that they would not behave like

animals of the field, and instilled them firmly with moral traits.....Christians are congregations that work for the sake of heaven who are destined to endure, whose intent is for the sake of heaven and whose reward will not be denied.”² Rabbi Samson Raphael Hirsch taught us that Christians “have accepted the Jewish Bible of the Old Testament as a book of Divine revelation. They profess their belief in the G-d of Heaven and Earth as proclaimed in the Bible and they acknowledge the sovereignty of Divine Providence.”³ Now that the Catholic Church has acknowledged the eternal Covenant between G-d and Israel, we Jews can acknowledge the ongoing constructive validity of Christianity as our partner in world redemption, without any fear that this will be exploited for missionary purposes. As stated by the Chief Rabbinate of Israel’s Bilateral Commission with the Holy See under the leadership of Rabbi Shear Yashuv Cohen, “We are no longer enemies, but unequivocal partners in articulating the essential moral values for the survival and welfare of humanity”.⁴ Neither of us can achieve G-d’s mission in this world alone.

4. Both Jews and Christians have a common covenantal mission to perfect the world under the sovereignty of the Almighty, so that all humanity will call on His name and abominations will be removed from the earth. We understand the hesitation of both sides to affirm this truth and we call on our communities to overcome these fears in order to establish a relationship of trust and respect. Rabbi Hirsch also taught that the Talmud puts Christians “with regard to the duties between man and man on exactly the same level as Jews. They have a claim to the benefit of all the duties not only of justice but also of active human brotherly love.” In the past relations between Christians and Jews were often seen through the adversarial relationship of Esau and Jacob, yet Rabbi Naftali Zvi Berliner (Netziv) already understood at the end of the 19th century that Jews and Christians are destined by G-d to be loving partners: “In the future when the children of Esau are moved by pure spirit to recognize the people of Israel and their virtues, then we will also be moved to recognize that Esau is our brother.”⁵
5. We Jews and Christians have more in common than what divides us: the ethical monotheism of Abraham; the relationship with the One Creator of Heaven and Earth, Who loves and cares for all of us; Jewish Sacred Scriptures; a belief in a binding tradition; and the values of life, family, compassionate righteousness, justice, inalienable freedom, universal love and ultimate world peace. Rabbi Moses Rivkis (Be’er Hagoleh) confirms this and wrote that “the Sages made reference only to the idolator of their day who did not believe in the creation of the world, the Exodus, G-d’s miraculous deeds and the divinely given law. In contrast, the people among whom we are scattered believe in all these essentials of religion.”⁶
6. Our partnership in no way minimizes the ongoing differences between the two communities and two religions. We believe that G-d employs many messengers to reveal His truth, while we affirm the fundamental ethical obligations that all

people have before G-d that Judaism has always taught through the universal Noahide covenant.

7. In imitating G-d, Jews and Christians must offer models of service, unconditional love and holiness. We are all created in G-d's Holy Image, and Jews and Christians will remain dedicated to the Covenant by playing an active role together in redeeming the world.

STATEMENT SOURCES

1. Mishneh Torah, Laws of Kings 11:4 (uncensored edition); Kuzari, section 4:22
2. Seder Olam Rabbah 35-37; Sefer ha-Shimush 15-17.
3. *Principles of Education*, "Talmudic Judaism and Society," 225-227.
4. Fourth meeting of the Bilateral Commission of the Chief Rabbinate of Israel and the Holy See's Commission for Religious Relations with Jewry, Grottaferrata, Italy (19 October 2004).
5. Commentary on Genesis 33:4.
6. Gloss on Shulhan Arukh, Hoshen Mishpat, Section 425:5.

Initial signatories (in alphabetical order):

Rabbi Jehoshua Ahrens (Germany)
Rabbi Marc Angel (United States)
Rabbi Isak Asiel (Chief Rabbi of Serbia)
Rabbi David Bigman (Israel)
Rabbi David Bollag (Switzerland)
Rabbi David Brodman (Israel)
Rabbi Natan Lopez Cardozo (Israel)
Rabbi Kotel Dadon (Chief Rabbi of Croatia)
Rav Yehudah Gilad (Israel)
Rabbi Alon Goshen-Gottstein (Israel)
Rabbi Irving Greenberg (United States)
Rabbi Marc Raphael Guedj (Switzerland)
Rabbi Eugene Korn (Israel)
Rabbi Daniel Landes (Israel)
Rabbi Benjamin Lau (Israel)
Rabbi Simon Livson (Chief Rabbi of Finland)
Rabbi Asher Lopatin (United States)
Rabbi Shlomo Riskin (Israel)
Rabbi David Rosen (Israel)
Rabbi Naftali Rothenberg (Israel)
Rabbi Hanan Schlesinger (Israel)
Rabbi Shmuel Sirat (France)
Rabbi Daniel Sperber (Israel)
Rabbi Jeremiah Wohlberg (United States)
Rabbi Alan Yuter (Israel)

Bibliography

- Allen, R. Michael. *Reformed Theology*. London: Bloomsbury T&T Clark, 2010.
- Armstrong, Karen. *Buddha*. New York: Penguin Books, 2004.
- Barkan, Elazar, and Karen Barkey, eds. *Choreographies of Shared Sacred Sites: Religion, Politics, and Conflict Resolution*. New York: Columbia University Press, 2014.
- Barton, John, ed. *The Cambridge Companion to Biblical Interpretation*. New York: Cambridge University Press, 1998.
- Becker, Adam H., and Annette Yoshiko Reed, eds. *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*. Minneapolis: Fortress Press, 2007.
- Benbassa, Esther, and Jean-Christophe Attias. *The Jew and the Other*. Ithaca, NY: Cornell University Press, 2004.
- Berkhof, Hendrikus. *The Doctrine of the Holy Spirit*. 3 vols. Atlanta: Westminster John Knox Press, 1986.
- Beyer, Bryan E. *Encountering the Book of Isaiah: A Historical and Theological Survey*. Grand Rapids, MI: Baker Academic, 2007.
- Block, Irving J. *A Rabbi and His Dream: Building the Brotherhood Synagogue: a Memoir*. Hoboken, NJ: Ktav Publishing, 1999.
- Bloechl, Jeffrey. *The Face of the Other and the Trace of God: Essays on the Philosophy of Emmanuel Levinas*. New York: Fordham University Press, 2000.
- Bonchek, Avigdor. *What's Bothering Rashi? A Guide to In-Depth Analysis of His Torah Commentary*. Jerusalem: Feldheim, 2002.
- Boys, Mary C., and Sara S. Lee. *Christians and Jews in Dialogue: Learning in the Presence of the Other*. Woodstock, VT: Skylight Paths, 2008.
- Braaten, Carl E., ed. *Paul Tillich. A History of Christian Thought*. London: SCM Press, 1968.

- _____. *Jews and Christians: People of God*. Grand Rapids, MI: Wm. B. Eerdmans, 2003.
- Bright, John. *A History of Israel*. 4th ed. Louisville: Westminster John Knox Press, 2000.
- Brockway, Allan. *The Theology of the Churches and the Jewish People*. Geneva: WCC Publications, 1988.
- Brodeur, Patrice C., and Susan F. Morrison. "Shared Sacred Space." The Pluralism Project Harvard University.
http://www.pluralism.org/articles/brodeur_shared_sacred_space (accessed April 9, 2014).
- Brueggemann, Walter. *The Prophetic Imagination*. 2nd ed. Minneapolis: Augsburg Fortress, 2001.
- _____. *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*. 2nd ed. Minneapolis: Augsburg Books, 2002.
- Buren, Paul M. Van. *A Theology of the Jewish Christian Reality*. San Francisco: Bloomsbury T&T Clark, 2000.
- Carter, Warren, and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Nashville, TN: Abingdon Press, 2013.
- Carroll, James. *Constantine's Sword: The Church and the Jews, a History*. Boston: Mariner Books, 2002.
- Cohen, Jeremy. *Sanctifying the Name of God: Jewish Martyrs and Jewish Memories of the First Crusade*. Philadelphia: University of Pennsylvania Press, 2006.
- Cohen, Naomi W., ed. *Essential Papers on Jewish-Christian Relations in the United States: Imagery and Reality*. New York: New York University Press, 1990.
- Council of Centers of Jewish-Christian Relations. "Jewish Documents & Statements."
<http://www.ccjr.us/dialogika-resources/documents-and-statements/jewish/1359-orthodox-2015dec4> (accessed December 15, 2015).
- Dreyer, Elizabeth A., ed. *The Cross in Christian Tradition: from Paul to Bonaventure*. New York: Paulist Press, 2001.
- Dunn, James D. G. *The Parting of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. 2nd ed. London: SCM Press, 2006.
- Eckstein, Yechiel. *What Christians Should Know About Jews and Judaism*. Waco, TX: Word Books, 1984.

- Eisen, Arnold M. *The Chosen People in America: a Study in Jewish Religious Ideology*. 2nd ed. Bloomington: Indiana University Press, 1983.
- . *Galut: Modern Jewish Reflection on Homelessness and Homecoming*. Bloomington: Indiana University Press, 1986.
- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. New York: Harcourt Brace Jovanovich, 1987.
- Flusser, David. *Judaism and the Origins of Christianity*. Jerusalem: Magnes Press, 1988.
- Frank, Daniel H., ed. *A People Apart: Chosenness and Ritual in Jewish Philosophical Thought*. Albany: State University of New York Press, 1993.
- Frankel, Jonathan, and Ezra Mendelsohn. *The Protestant-Jewish Conundrum*. New York: Oxford University Press, 2010.
- Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue*. New York: The Guilford Press, 2011.
- Frymer-Kensky, Tikva. *Christianity in Jewish Terms*. Boulder, CO: Westview, 2002.
- Ginsberg, Harold Louis, ed. *Rashi Anniversary Volume: American Academy for Jewish Research Texts and Studies*. Vol. 1. Philadelphia: American Academy for Jewish Research, 1941.
- Gordon, Samuel N., and Stephanie Perdew Van Slyke. "A House of Prayer for All People: Can Jews and Christians Share Ritual Space?" *Liturgy* 25, no.1 (2009): 38-46.
- Greenberg, Irving. *For the Sake of Heaven and Earth: the New Encounter between Judaism and Christianity*. Philadelphia: Jewish Publication Society, 2004.
- Gropman, Zalman M. Schachter-Shalomi. *First Steps to a New Jewish Spirit: Reb Zalman's Guide to Recapturing Intimacy and Ecstasy in Your Relationship with God*. Woodstock, VT: Jewish Lights Publishing, 2003.
- Gudme, Anne Katrine, and Ingrid Hjelm. *Myths of Exile: History and Metaphor in the Hebrew Bible*. London: Routledge, 2015.
- Hailperin, Herman. *Rashi and the Christian Scholars*. Pittsburgh: University of Pittsburgh, 1963.
- Otto, Rudolf. *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*. 2nd ed. Translated by John W. Harvey. London: Oxford University Press, 1950.

- Heim, S. Mark. *Salvations: Truth and Difference in Religion*. Maryknoll, NY: Orbis Books, 1995.
- Heschel, Abraham Joshua. *God in Search of Man: a Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1976.
- . *I Asked for Wonder: A Spiritual Anthology*. New York: Crossroad Publishing, 1983.
- . *The Prophets*. New York: Harper Perennial Modern Classics, 2001.
- . *The Sabbath: Its Meaning for Modern Man*. New York: Farrar Straus Giroux, 2005.
- Jewish Publication Society. *JPS Hebrew-English Tanakh*. Philadelphia: Jewish Publication Society, 2001.
- Johnson, F. Ernest, ed. *Religious Symbolism*. New York: Institute for Religious and Social Studies, 1955.
- Jones, Anne, ed. *Celebrate the Journey: A Short History of the West End Presbyterian Church in the City of New York*. Unpublished paper, 1988.
<http://westendchurchnyc.org/wp-content/uploads/2014/12/centenary-Celebrate-the-Journey.pdf> (accessed December 15, 2014).
- Katz, Jacob. *Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times*. Westport, CT: Greenwood Press, 1980.
- Kessler, Edward. *An Introduction to Jewish-Christian Relations*. Cambridge: Cambridge University Press, 2010.
- Kilde, Jeanne Halgren. *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship*. Oxford: Oxford University Press, 2008.
- Knight, Jonathan. *Christian Origins*. London: Bloomsbury T&T Clark, 2008.
- Koenig, John. *New Testament Hospitality: Partnership with Strangers as Promise and Mission*. Philadelphia: Fortress Press, 1985.
- Korn, Eugene B., and John T. Pawlikowski, eds. *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*. Lanham, MD: Sheed & Ward, 2005.
- Largen, Kristin Johnston. *Finding God Among Our Neighbors: An Interfaith Systematic Theology*. Minneapolis: Fortress Press, 2013.

- Levine, Amy-Jill, and Marc Z. Brettler, eds. *The Jewish Annotated New Testament: New Revised Standard Version Bible Translation*. New York: Oxford University Press, 2011.
- Matlins, Stuart M., and Arthur Magida. *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*. 5th ed. Woodstock, VT: Skylight Paths, 2010.
- McKim, Donald K., ed. *The Cambridge Companion to John Calvin*. Cambridge: Cambridge University Press, 2004.
- Metzger, Bruce M., and Roland E. Murphy, eds. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books*. New York: Oxford University Press, 1991.
- Miller, Perry. *Errand Into the Wilderness*. Cambridge, MA: The Belknap Press, 1956.
- Moltmann, Jürgen. *The Crucified God; The Cross of Christ as the Foundation and Criticism of Christian Theology*. Minneapolis: Fortress Press, 1993.
- . *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. Minneapolis: Fortress Press, 1993.
- Neusner, Jacob. *Method and Meaning in Ancient Judaism*. Missoula, MT: Scholars Press, 1979.
- . *The Mishnah: An Introduction*. Northvale, NJ: Jason Aronson, 1989.
- Neusner, Jacob, and Bruce Chilton. *Jewish and Christian Doctrines: The Classics Compared*. New York: Routledge, 2000.
- Nirenberg, David. "Scriptural Conflict, Scriptural Community Judaism, Christianity, Islam." *Criterion* 48, no. 1 (Winter 2011): 18-27.
- Novak, David. *Talking with Christians: Musings of a Jewish Theologian*. Grand Rapids, MI: Wm. B. Eerdmans, 2005.
- . *The Election of Israel: The Idea of the Chosen People*. Cambridge: Cambridge University Press, 2007.
- Oberman, Heiko A. *The Roots of Anti-Semitism in the Age of Renaissance and Reformation*. Philadelphia: Fortress Press, 1984.
- Oden, Amy G., ed. *And You Welcomed Me: A Sourcebook On Hospitality in Early Christianity*. Nashville: Abingdon Press, 2001.
- Ogletree, Thomas W. *Hospitality to the Stranger: Dimensions of Moral Understanding*. Philadelphia: Fortress Press, 1985.

- Presbyterian Church (U.S.A.). "A Study of Universalism." 112th General Assembly. Louisville, KY: Presbyterian Church, 1972.
https://www.pcusa.org/site_media/media/uploads/interfaithrelations/pdf/universalsm.pdf.
- . "A Theological Understanding of the Relationship between Christians and Jews." A Paper Commended to the Church for Study and Reflection by the 199th General Assembly. Louisville, KY: Presbyterian Church, 1987.
- . "Turn to the Living God: A Call to Evangelism in Jesus Christ's Way." A Resolution Adopted by the 203rd General Assembly (1991) for Study and Implementation. Louisville, KY: Presbyterian Church, 1991.
- . "Building Community Among Strangers: A Plan for Study and Action." Approved by the 211th General Assembly (1999) Presbyterian Church (U.S.A.). Louisville, KY: Office of the General Assembly, Presbyterian Church (U.S.A.), 1999.
- . *The Crucified One Is Lord*. Reformed Church in America Commission on Theology. Louisville, KY: Congregational Ministries Publishing, 2000.
- . *Book of Confessions*. Louisville, KY: Presbyterian Church, 2007.
- . *Book of Order. 2013-2015: The Constitution of the Presbyterian Church (U.S.A.)*. Louisville, KY: Office of the General Assembly, Presbyterian Church (U.S.A.), 2013.
- . "Christians and Jews, People Of God: A Contribution of the Presbyterian Church (U.S.A.) to the Interfaith Conversation—From the General Assembly Mission Council." (Office of Theology and Worship). [https://www.pc-biz.org/PC-Biz.WebApp_deploy/\(S\(pi3k3p4psqjitgbs3dqctqkxk\)/Explorer.aspx?id=4343](https://www.pc-biz.org/PC-Biz.WebApp_deploy/(S(pi3k3p4psqjitgbs3dqctqkxk)/Explorer.aspx?id=4343).
- Rashi. *Rashi: Commentaries on the Pentateuch*. New York: Viking Press, 1973.
- Richardson, Ronald W. *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life*. Minneapolis: Fortress Press, 1996.
- Ricœur, Paul. *Hermeneutics and the Human Sciences: Essays on Language, Action, and Interpretation*. Translated by John B. Thompson. Cambridge: Cambridge University Press, 1981.
- Rohls, Jan. *Reformed Confessions: Theology from Zurich to Barmen*. Louisville, KY: Westminster John Knox Press, 1998.
- Rosen, David, and Karl Lehmann. *Jewish-Catholic Relations Since Nostra Aetate: An Unfinished Agenda*. Berlin: Aphorism A Verlagsbuchhandlung, 2007.

- Rupp, E. Gordon. *Martin Luther and the Jews*. London: Council of Christians and Jews, 1972.
- Sacks, Jonathan. *The Dignity of Difference: How to Avoid the Clash of Civilizations*. 2nd ed. New York: Continuum, 2003.
- . *To Heal a Fractured World: The Ethics of Responsibility*. New York: Schocken, 2007.
- Sandmel, Samuel. *The Genius of Paul: A Study in History*. New York: Schocken Books, 1970.
- Sandmel, Samuel, Rosann M. Catalano, and Christopher M. Leighton, eds. *Irreconcilable Differences: A Learning Resource for Jews and Christians*. Boulder, CO: Westview Press, 2001.
- Saunders, E. P. *Jewish and Christian Self-Definition*. Vol. 2, *Aspects of Judaism in the Greco-Roman Period*. Philadelphia: Fortress Press, 1981.
- Schachter-Shalomi, Zalman. *My Life in Jewish Renewal: A Memoir*. Lanham, MD: Rowman & Littlefield, 2012.
- Schniedewind, William M. *How the Bible Became a Book: The Textualization of Ancient Israel*. New York: Cambridge University Press, 2005.
- Scholem, Gershom. *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality*. New York: Schocken, 1995.
- Schwartz, Regina M. *The Curse of Cain: The Violent Legacy of Monotheism*. Chicago: University of Chicago Press, 1998.
- Sell, Alan P. F., ed. *Reformed Theology and the Jewish People*. Geneva: World Alliance of Reformed Churches, 1986.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011.
- Sheldrake, Philip. *Spaces for the Sacred: Place, Memory, and Identity*. Baltimore: Johns Hopkins University Press, 2001.
- Singer, Ellen, ed. *Paradigm Shift: from the Jewish Renewal Teachings of Reb Zalman Schachter-Shalomi*. Northvale, NJ: Jason Aronson, 2000.
- Smith, Jonathan Z. *To Take Place: Toward Theory in Ritual*. Chicago: University of Chicago Press, 1992.
- Smith, Martyn. *Religion, Culture, and Sacred Space*. New York: Palgrave Macmillan, 2008.

- Soloveitchik, Joseph B. "Confrontation." *Tradition: A Journal of Orthodox Thought* 6, no. 2 (1964). <http://www.ccjr.us/dialogika-resources/documents-and-statements/jewish/950-cjcuc2011may24> (accessed Dec. 15, 2015).
- Vatican II. "Declaration on the Relationship of the Church to Non-Christian Religions." http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostraetate_en.html.
- Voorhis, George. "Architectural History and Analysis of the West End Presbyterian Church in the City of New York, Henry F. Kilburn, Architect." Submitted for the Columbia University Course "Architectural History of New York," Professor Donald Martin Reynolds, December 16, 1993. Preface and Appendices F and G added February 2006.
- Webster, John, ed. *The Cambridge Companion to Karl Barth*. Cambridge: Cambridge University Press, 2000.
- Whittemore, Carroll E. *Symbols of the Church*. Rev. ed. Nashville, TN: Abingdon Press, 1987.
- Williams, George Huntston. *Wilderness and Paradise in Christian Thought: The Biblical Experience of the Desert in the History of Christianity and the Paradise Theme in the Theological Idea of the University*. New York: Harper, 1962.
- Wilson, Marvin R. *Our Father Abraham: Jewish Roots of Christian Faith*. Grand Rapids, MI: William B. Eerdmans, 1989.
- . *Exploring Our Hebraic Heritage: a Christian Theology of Roots and Renewal*. Grand Rapids, MI: Wm. B. Eerdmans, 2014.
- Wilson, Stephen. *Related Strangers: Jews and Christians 70-170 C.E.* Minneapolis: Augsburg Fortress, 2005.
- Wogaman, J. Philip. *What Christians Can Learn from Other Religions*. Louisville: Westminster John Knox Press, 2014.
- World Council of Churches. *The Theology of the Churches and the Jewish People: Statements by the World Council of Churches and Its Member Churches*. Geneva: World Council of Churches, 1988.
- Wynn, Mark R. *Faith and Place: An Essay in Embodied Religious Epistemology*. Oxford: Oxford University Press, 2009.